



# The INSTRUCTOR

*Formerly The Juvenile Instructor*

VOL. 67

JULY, 1932

NO. 7



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SAY THAT YOU SAW IT IN THE INSTRUCTOR



## MORE THAN GOLD OR FRANKINCENSE OR MYRRH

*By Grace Ingles Frost*

More than gold or frankincense or myrrh,  
They brought unto the King,  
The Wise Men who were led unto the West.  
They had discerned a star's light beckoning,  
And followed at the vision's sure behest;  
Not to the padding thud of camel's hoofs,  
Nor twinkling panoply of man and beast—  
They came with covered wagons that were drawn  
By cattle like those bovines of the East,  
That from their stalls beheld the Word made flesh.

Many miles were walked with bleeding feet  
Across lone plains where skulking coyotes wailed;  
Where buzzards' heavy pinions flapped and soared,  
And creeping things their sinuous bodies trailed;  
Where subtle Red Skins watched their chance to slay,  
And thirst and hunger stalking side by side  
Followed on the trek day after day.

Their star led them unto an untamed land  
With sage and cacti feeding at its breast;  
And here they built a shrine to holiness,  
From courage and a faith which they expressed  
In bonds of universal brotherhood.  
These heroic makers of the trail  
Have brought unto the King,  
A desert portion of his earth reclaimed—  
A gift beyond the puny reckoning  
Of man in gold and frankincense and myrrh.

### DEAR PIONEER

*By Linnie Fisher Robinson*

I cannot know, oh pioneer,	I cannot know what snares you met,
How lone your trail, how dreary;	What blows your courage stung;
But from your weak and failing lips,	I only know in triumph's glow,
Are words so strong and cheery.	Your memory is hung.

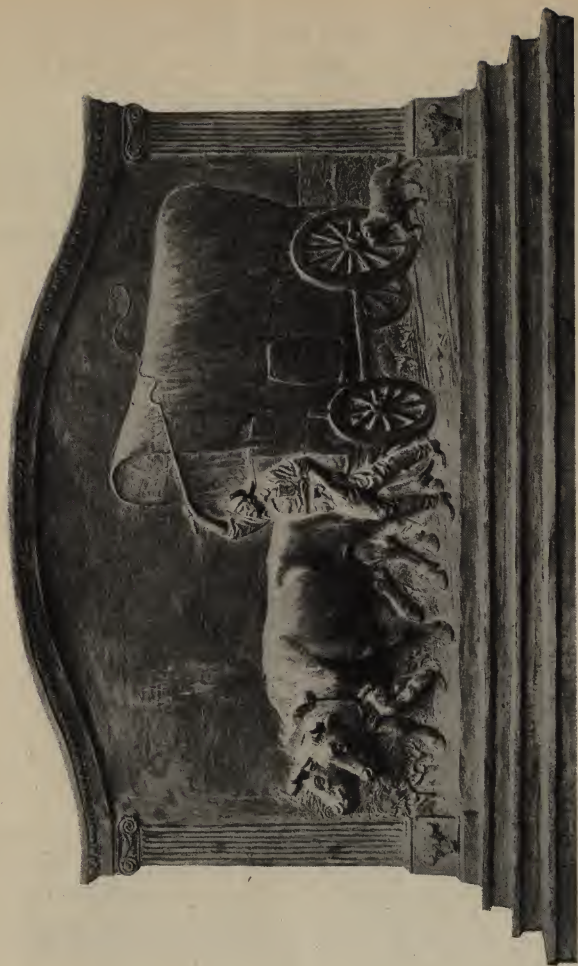
I cannot know what prayer was  
yours,  
When day was dark or done;  
I only know God held your hand,  
And that you wrought and won!

### OUR COVER PICTURE

This month we print the well-known portrait of Martha Washington, wife of our First President. The meeting of George Washington and Martha Dandridge Curtis was a case of love at first sight for both of them, and soon after their betrothal was announced. They were married January 6, 1759.

"From the day of their marriage to the day of his death, Martha Washington devoted her life to the promotion of the comfort and welfare of her husband. His wishes were her law, and when harassed and driven to the breaking point by the problems of his official life, she was his confidant. In her calm sympathy and warm partisanship he found just the comfort and inspiration he needed and her ever-present practical common sense helped to clarify many complexities for him.

"Washington's appreciation of her never waned and, after his death his servant removed her miniature from his neck. He had worn it for 40 years."



MORMON MEMORIAL TO PIONEERS

Paying homage to Mormon Pioneers, a memorial by Cyrus E. Dallin, of Boston, famous sculptor, is being erected at Springville. The plaque vividly portrays the ox teams with the sturdy Pioneer characters beside the animals on their long trek across the deserts to Utah.

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## What My Faith Means to Me

*By Nephi Jensen*

Basically, life is the most important thing in the world. Without life there would be no consciousness. Without consciousness there would be no experience. Without experience there would be no striving, learning, achieving, or conquering. Without struggle and conquest, there would be no happiness, joy or glory.

It was evidently this profound truth that led the Master to speak of "entering into life" as the goal of the noblest aspiration, and the only true success. His whole philosophy was built around the little word "life." He made the purification, enlargement, an ennoblement of life the supreme goal of his heroic sacrifice and struggle. In his finest explanation of his mission, he said, "I came that you might have life and that you might have it more abundantly."

The Greek philosophers gave the world thought. Jesus of Nazareth gave the world life. He touched the human heart and made it beat faster and stronger for the things of beauty, goodness, and truth. He was essentially what Paul proclaimed, "a quickening Spirit."

He made the personality, the goodness and power of God real to the world. He was the living, breathing image of God's glorious personality. In his torn bleeding flesh he revealed the heart-touching tenderness and goodness of God, and by his victory over the grave he manifested in a heart-

stirring way the all-conquering power of the Most High. By this perfect revelation of The Father's person, power and goodness, he made his followers certain of the definite existence of God, the invariability of his promises, the immutability of his laws, and the reality of a tangible human existence in a future life of eternal duration.



ELDER NEPHI JENSEN

Out of these definite assurances came a conscience-quickenings, soul-transforming, and hope-awakening faith. This dynamic faith anchored the first Christians securely to the rock of divine truth, inspired them with a deathless zeal for righteousness and impelled them to live for the eternal glorification of their souls.

This faith was the moral energy, the spiritual life, and the all-conquering power in the religion of the first Christians. It shielded them against the blandishments of evil, gave them the victory over all the foes of the soul, and enabled them to live in the beauty of holiness in a shallow, sordid world.

Their's was a religion of soul-purifying and transforming power. This religion of moral and spiritual potency remained as long as faith remained in the world.

But in course of time the Christians commenced to ape the ritualistic splendor and sacerdotal gaudiness of their neighbors, the Pagan Romans. These Romans had a multiplicity of gods, and set up dazzling images of these deities. Their acts of worship were performed before these brazen likenesses of their gods. Moreover, their worship was characterized with much more of outward show than inward fervor. It was stereotyped formalism expressed with glitter, show, noise, and outward demonstration.

This noisy, sacerdotal splendor of the Romans was quite in contrast with the simple, deep, real religion of faith of the Christians. It made a much quicker appeal to the shallow-minded than did the Christian religion of inner spiritual power. The Christians commenced to be charmed by this ceremonial show and ostentation. Little by little they copied after their Pagan neighbors. They set up images of their apostles and martyrs. In time prayers were offered before these images to the spirits of the persons represented by the images. This practice transferred the thoughts of the worshippers from

God to sainted human beings. Soon the idea of God became mystified, and as a result the Christians lost that definite conception of the Father of all, which is the basis of real faith.

Imitating the Pagans formalized Christian worship. Prayers before images came to be mere mechanical repetitions of dead verbal formulas. This complete formalization of the religion of the Christians sounded the death knell to the soul-quickenings and life-giving faith which Jesus evoked in the hearts of his true followers. Soon error drove truth from the sanctuary, and superstition took the place of faith at the altar.

This dead sacerdotal formalism took the place of Christ's religion of transcendent spiritual power.

But in the morning of the nineteenth century, revivifying faith came back to the world. A youth, distracted by the jargon of theological errors, conflicting opinions and clashing creeds, was driven in his desperation to seek God in heroic faith, for wisdom to guide him in finding the truth about God and his Kingdom. As he prayed, the heart-quickenings prayer of faith, he was encircled in the glory of a pillar of light of celestial beauty and radiance. Within this pillar of light stood two purified, glorified beings in express human form. One of them spoke to the trusting youth and said, "Joseph, this is my beloved son, hear him."

Then this mere youth heard the voice that had stilled the storm, stayed the wave and conquered death at Lazarus' tomb.

The sylvan glen in which he prayed so heroically is a sacred shrine. It is the modern cradle of faith.

From this vision there came to the modern world the faith-quickenings idea of God's definite personality, his willingness to respond to human outreach, and the reality of the existence of the Conqueror of death. The return of this faith marked the beginning of the modern spiritual renaissance.



Mormonism is essentially and pre-eminently a moral and spiritual quickening power. It is a spiritual life-giver. In this respect it fulfills the truest function of religion. Science investigates, philosophy stimulates meditation, art awakens appreciation, and religion sensitizes the spirit and deepens, broadens, and enriches life.

Because of the spirit-quickening power of Mormonism, it inspires the deepest interest in all that is beautiful, good and true.

All that is true in science, all that is beautiful in art, all that is noble in philosophy, and all that is inspiring and

uplifting in religion is a part of Mormonism. With these splendid agencies, it quickens into life every lofty thought, every fine impulse, every exalting aspiration, and every worthy endeavor. It fosters industry and thrift, promotes education, and art, provides wholesome, joyous recreation, inspires reverence for the eternal verities, stimulates faith in God and hope of immortality, purifies the heart, refines the spirit, ennobles the mind; and brings to its votaries the deep, sweet, joyous "abundant life," in this world, and eternal glory and exaltation in the world to come.



#### SNOWFLAKE, ARIZONA, CHALLENGES THE WORLD

##### Nine Pairs Of Twins In One Sunday School

Beginning at the front row the twins are: Clarence and Clara Ramsay, Druce W. and Bruce W. Frost, Phyllis and Ruby Fillerup, Norma and Norman R. Smith, Lora and Lois Flake, A. Marion and A. Maria Smith, Margaret McCleve Kartchner and Susie McCleve Gardner, Maurine and Marvene Flake, Harry W. and Harvey I. Turley.

The school has six other members of twins whose mates have died.

## She Says it with Flowers

*By Harrison R. Merrill, B. Y. U.*

More than three hundred baskets of gorgeous flowers have been furnished for her ward Sunday services by Hattie Harrison Conover (Mrs. Don W. Conover), of Provo Fifth Ward. For the past ten years or thereabouts, during the period from April to November, Mrs. Conover has been furnishing her baskets. Scarcely has a Sunday passed during that period without the services having their huge basket of beauty.

"I don't do much for the Church other than this," Mrs. Conover said, smiling as she stood beside her basket a Sunday or two ago, "therefore, I serve with flowers."

I smiled, too, at that, for I happened to know that the lady had served for twenty years in the Relief Society and for a long time in the Ward Primary.

In the Conover garden are scores of varieties of flowers ranging from the earliest to the latest. There is never a time between very early spring and frost that there is not a riot of blossoms on the Conover plat.

Tulips come among the first and are followed through the year in quick succession by other flowers—iris, larkspurs, peonias, delphinium, red-hot poker, baby's breath in several varieties, lilies of the valley, and even the yucca with its long spikes of gorgeous, cream-colored bells.

There's a story connected with the basket of service, too, which Mrs. Conover says she is going to tell some day. The basket has been used for a long time to carry flowers to Church, to sick rooms, to the house resting in the shadow of death, as well as to the room sacred because of a birth or a wedding.

Always when the services are over on Sunday, the basket of beauty is given to some one who happened to be at Church or to some other who,

on account of ill health, was unable to attend. Not long ago I fell heir to one of these baskets. For an entire week they glorified my home.

Later I visited Mrs. Conover in her garden where I snapped her picture as she stood half hidden by baby's breath and backed by her precious garden in which are growing scores of blossoms destined one day to serve both their grower and her friends.



**"HALF HIDDEN BY BABY'S BREATH"**

As we passed through the garden she pointed to several yucca plants.

"See," said she, "there is where the yucca bells came from. I took all of the main stocks. I love the flower but I wanted to sacrifice a little for my ward. I feel better when I do."

I had some idea of her sacrifice, for I remembered well the first yuccas I had ever seen in bloom. It was on

the way to Little Zion. I had to walk some distance from the road to get a close-up view of them. When I looked into the heart of one of the delicate bells, I loved the plant and had difficulty leaving it there beside the Rio Virgin. Its sheer beauty held me. Mrs. Conover must have felt even a greater pang at parting from her flowers than I from mine, for had she not seen them grow and bud and blossom there beneath her own trees, in her own garden?

Of course, Mrs. Conover has served the Church in other ways. For years her husband was ward clerk and later a member of the bishopric. She has had two sons fill missions and has a daughter working in the Sunday School.

The Conovers spend little time on landscaping, though the front of their house is beautifully decorated with plants. Flowers are grown to be cut and made into bouquets to make lovely the inside as well as the outsides of houses, especially of the Fifth Ward

Church. The garden is one of the prides of Provo, chiefly for the reason that behind the flowers there is a great love for floral beauty.

### The Horizon

I can see the squalor  
In neglected yards close by,  
But I look over their summits  
To catch the blue of sky.

The sail-clods and storm-sweep,  
The sunset's majesty,  
All fringe my line of vision,  
If I look high to see.

Twilight and star-shine,  
The rosy flush of dawn,  
With tall old poplars finely etched  
The changing dome upon—

My heart need not repine,  
An Artist's Hand I see,  
That paints chameleons of joy  
If I look high to see.

—Merling Clyde.



FLOWER GARDEN AND SUMMER HOUSE OF GEORGE WASHINGTON AT  
MT. VERNON

## Contact! Tune In!

*By Weston N. Nordgren*

The radio reception was extremely poor. The set, when new, had been good. Coast stations, voices from Texas, Nebraska, New York, California and Canada, musical programs from far and near, had come floating on the ether to the radio set. But all that was past. The master of the house reflected dismally that he would have to purchase new tubes or throw the set away.

The master's brother came to visit at the home, and having little work to do, he began to explore. He found, outside of the window, a loose wire, dangling in the air.

Securing a shovel, the two dug deep into the earth, where a few months before, the master had laid a large iron stove casting, to make a "ground" connection for the radio. It was gone. Someone had taken the iron—literally removed it from "under the nose" of the master.

A new spike was secured and the wire attached. The radio was turned on. The results were more distressing than before.

Then the master came to the radio set. He found immediately that one wire was disconnected, and that the other was attached imperfectly, so that the program "blurred" or died out at intervals. He connected the wires firmly, and then began to experiment.

He found that the radio worked better with the ground wire disconnected entirely, than it did when in its proper place. He tried switching wires, using the aerial for the ground, and vice versa.

Contact! Presto! No sooner were the wires thus connected, than a new world of sound opened to the two puttering about the radio. Coast stations came in clear, loud or soft, distinct. Programs retained their

tones; no "fuzzy" speakers marred the night; no "wobbly" music whistled or screeched. The misbehavior of the radio was cured. The right contact had been made.

Sometimes in our Sunday School classes, we suddenly find our "tubes" going bad—our lessons fail to go over properly; we become discouraged and feel like giving up the class.

It is a good idea to go on the outside of ourselves and look at the picture we make. Are the connections secure? Or has someone else seen something of value we have overlooked and taken it from under our very nose? If so, we must repent of our attitude, work harder, and try, by patient and persistent effort, to find the trouble.

When we have proper connections again, we may find that the old way is not always the best. Our power has in some way diminished.

Then we must try something new. We must reverse our tactics, and make the vital spark of interest fly—contact!

This brings new, glorious results. We turn the dial to each individual heart; hear the music of each soul; feel the throb of each working mind; bring to the audience—our class—the best good that fills the atmosphere, the minds and hearts of those about us.

The man or woman, who as a teacher, is out of tune, can neither get joy from teaching, nor teach the lessons in a way that will make them remain in the minds and lives of Zion's youth.

Before you throw your tubes or radio away—before you give up your class—honestly try to see what is lacking; why the thing "won't work." Then get busy; interest yourself in your work; make contact; tune in.





A STORY OF ZARAHLEMA

By E. Heloise Merkley

VIII

Jarom had often to content himself to return to the Gadiantons without seeing Orpah. But he was learning the patience he urged upon Gidgiddoni, and though no days seemed quite worth living when he did not have at least one smile from her, he schooled himself to wait and returned to report to Giddianhi. At the close of his double trip with Gidgiddoni, therefore, he hurried back to the Gadianton stronghold, not daring to remain away too long, lest he miss some important counsel of the Robbers and fail to report it to Gidgiddoni.

"Well, Jarom, how fare our enemies? Are they growing hungry yet?" the Robber Chief demanded of him as soon as he presented himself.

"Not yet, nor for a long time yet, Giddianhi," Jarom replied, "I almost think they could remain as they are for generations without starving," he added, smiling at the laughter this report called forth. Then he proceeded to give them a very vivid description of his trip with Gidgiddoni and what he had seen of the resources of the Nephites and how well they were organized and controlled.

"Methinks this Gidgiddoni is a great magician and has caused you to see visions of things that are not," Giddianhi commented when he had finished.

"Nevertheless, O Chief," Jarom replied, "I warn you once more that by waiting for the Nephites to starve, we shall only starve ourselves and gain nothing. Only in open battle can we gain over them now, since we have allowed them to fortify themselves so well. And the sooner we challenge them to open battle, the greater will

be our hopes of conquering. Thus far they have wasted their strength in getting fortifications built and have not trained their soldiers much. Our men are in the best of trim. Let us then challenge them, and waste no more time doing it."

"I fear, O Jarom, one of two things. Either this Gidgiddoni and his fair daughter have bribed you to urge us on, because they fear to wait, or else your own fears make you impatient. We will not yet challenge the Nephites to open battle, but will prepare ourselves, and when their enormous supplies of food are exhausted will have an easy victory over them. Is this not so, my friends?"

A great shout of approval answered him, and Jarom pretended to be greatly chagrined. "If you think so lightly of my report, O Chief, perhaps you had best send another in my place to get you information," he said sullenly.

"No, we cannot do that, as you know, Jarom," Giddianhi replied, "because you happen to be the only one who has Gidgiddoni for a friend. So we will continue to use your services as a spy. But that does not imply that you are to dictate our policies. Spies are spies and not captains."

Jarom bowed as though greatly humiliated, but his heart was singing within him. For he was sure now that waiting was the thing that was best for the Nephites and worst for the Gadiantons.

So began the long weary game of patience between the Gadiantons and the Nephites. Each waited watchfully until the other should grow weary from lack of food. Jarom made his regular trips back and forth between Zarahlema and the Gadianton strongholds but

they soon became mere forms, because there was seldom any new thing to report.

If he saw Orpah, it seemed to him that his love and longing for her grew stronger because of her beauty and graciousness. If he failed to see her, it seemed to him that his love and longing for her grew stronger because of the disappointment and the unsatisfied hunger gnawing at his heart. And sometimes he told himself that she loved him as he did her. While at other times, seeing the handsome young officers of the army or of the Chief Judges' court who were so frequently at the house of the Chief Captain, the demon of jealousy tore his heart for weeks.

At such times he reproached himself bitterly for ever having kidnapped her and for having been born the son of a Gadianton. Life seemed very dark to Jarom when he sat in his empty home, remembering his mother, and with anguished heart crying out for the lovely girl he was struggling so valiantly to deserve.

One day, when he had for weeks been fighting the jealousy and discouragement that had come with his last trip to Zarahemla, he sought Orpah in her home and found a young man who was obviously a suitor for her hand, just departing. So all the dark thoughts that had been banished by her nearness came flooding him again and Orpah read them in his face.

"What is it, Jarom?" she asked, when they were alone, "Have I done something to hurt you?"

"I don't know whether you have or not," he replied, "but I fear you have."

"Tell me what it is, that I may make it right, if I can, or beg your forgiveness at least, if that is impossible," Orpah suggested gently.

"I dare not," he replied, "because I cannot endure to know for sure that it is so."

"Oh, I am sure it is nothing I have intended to do or say to hurt you, Jarom," she pleaded, "please tell me."

And as if to test the very fiber of his being in the restraint he had vowed to hold himself under until he had fulfilled his great undertaking, she knelt upon the floor beside him, where he sat on a low couch, and laid one smooth white arm across his lap, half circling him with the other.

"Please tell me, Jarom, and don't turn away so coldly," she begged, as he fought the impulse to drop to his knee beside her and smother her with caresses.

"Oh, it is nothing you could help," he answered evasively, "and I have not yet earned the right to protest even if it be true."

"What about my right? Is my friendship for you nothing? Is my promise to you nothing, that you should refuse to give me a chance to justify myself if I have hurt you?"

"Your promise to me? Oh, Orpah, do you still hold to that? Do you have any faith that I can keep my promise to you and so claim yours to me some day?"

"I have as much faith in your ability to do your part as I have in my father's ability to do his part. And so I am sure that some day the Gadiantons will be no more."

"Then you are not in love with that man who just left—nor with any of those who come so often to strive for your love?"

"So that is the trouble?" Orpah guessed, "and you do not trust me? You think that when I told you I loved you, I did not know my own mind, or else that I am possessed of the kind of heart that can change allegiance? Is that it Jarom?"

"Yes, that is it," Jarom confessed, "I feared that you might have forgotten your love for me, because I am so unworthy of it and see you so seldom, and these other men are Nephites who have never been Gadiantons and who have never wronged you."

It was Orpah's turn to draw away from him now and seem disheartened.

"What could you expect, Jarom," she

said reproachfully, "Do you suppose that a girl can go on loving a man forever when he comes only once in a while as a friend and never says a word about his love nor offers a caress of the least familiar nature? Do you think love can feed forever upon itself without any of the tender words and pleadings that—that other men offer so abundantly?"

"Then my fears were right!" Jarom exclaimed, starting to his feet as though to go, "And I have lost all hope of ever winning you?"

Orpah sprang toward him, laughing, but with tears in her eyes, and caught his hand in both hers to pull him back.

"No, no, Jarom! You misunderstand! I love you more and more all the time, but—oh, I am a woman and have no right to say these things, but I am going to say them anyhow—but I am so lonely when you are away, and you come so seldom, and then you never—you never—whisper a word of love, never offer the slightest caress.

Jarom scarcely knew what to do with himself. He wanted to apologize and explain that he had resolved not to make love to her until he had the right. But a sense that her love for him gave him all the right in the world checked the words. He was afraid, too, that if he offered to caress her now she would be still more humiliated in the thought that perhaps he did it only because she had said she hungered for it. But it seemed to him that each one tore a new wound in his weary heart. And gradually, in spite of his promise to himself, in spite of his hesitation, almost without his knowledge, he stepped closer and closer to the trembling form upon the couch. Finally yielding all restraint before the rush of instinctive tenderness that swept him, he dropped beside her, caught the hand that hung limply at her side, and covered it with kisses.

It seemed to him that he never could stop. Then Orpah, laughingly wiping the sobs away, sat up and lifted her

face to him. Very tenderly he put his arms about her, and drawing her gently to him, kissed her lips.

As he released her, Orpah drew back. "That will do, Jarom," she said quietly, "I think you have shown that you are not quite all ice, and perhaps we can wait a while now for any more kisses."

"Oh, this waiting!" Jarom exclaimed, "that is what wears upon body and soul! If only there were a battle to fight or anything to do except wait!"

"Why you are the most active man of them all!" Orpah exclaimed, "It seems to me that you are always on the road between here and the mountains."

"Always on the road, yes, but accomplishing nothing. If only something would happen!"

"I'll tell you, Jarom," Orpah suggested, "We'll pray for a change to end the suspense."

"Yes, that may start something moving," Jarom agreed, "But now it is time I were moving," and with one more tender kiss, he left her to make one more of his interminable trips to the mountains. But now his heart was singing in the joy of Orpah's love.

Nor was the prayer in vain. Already the wild game was becoming so scarce that the Gadiantons were beginning to suffer. The next time he came to Zarahemla he found it necessary to beg Giddidoni to have a little substantial food left in a secret spot outside the walls of the city that he might by eating it, keep up his strength so that he should not weaken in his work as a spy.

Still hoping to starve the Nephites within their walls, the Gadiantons now began sallying out of the mountains and going to the deserted Nephite cities to take possession of them. Some of them even attempted to raise crops in the empty fields. But without tools or domestic animals, they could make little headway, and Jarom was not content that they should try their experiment in peace.

Each time that an ambitious colony of Gadiantons became partially settled in some charming village, Jarom would inform Gidgiddoni, and lead a small party of Nephite soldiers to fall upon the Gadiantons by night and frighten them away.

Trusting to his Nephite costume and to the disguise of darkness, he always took an active part in each expedition, and succeeded each time in escaping recognition at the hands of his supposed friends.

When Gidgiddoni warned him that if he were recognized by the Gadiantons his usefulness to the Nephites would end, he always agreed that it was true, but insisted that he must have action or perish.

"I cannot play the coward," he urged, "and hide in a bush while Orpah's father is in a fight. Besides, we are fighting in God's cause and he can protect his servants. If I am a worthy instrument he will not let my usefulness end, and if I am not worthy he can discard me, whether I fight or hide, and raise up a better in my place."

And Gidgiddoni could not but grant his logic, being a man of faith himself; so he continued to take an active part in harassing the Gadiantons until they gave up in despair and abandoned all attempts to occupy the Nephite cities, even though their food was becoming continually scarcer and more difficult to obtain in the wilderness.

At length Giddianhi again consulted Jarom privately. "Is there no chance that the Nephites will soon be reduced to famine?" he demanded.

"Not the slightest, O Chief, unless you call a few years soon," Jarom replied.

Giddianhi paced back and forth a moment, and then with a gesture of despair demanded, "What are we then to do?"

"You told me two years ago, O Giddianhi, that a spy was a spy and not a Captain. I recommended then what I thought would be the safest

measure, but my suggestion was not heeded. It is too late now. I can only report that the Nephites are safe behind the fortifications we gave them plenty of time to build and that they are not in any danger of starving for years yet. What to do, I shall not presume to say."

"Then go," Giddianhi commanded, "And I shall consult others." Jarom smilingly complied. The next morning it was proclaimed among the Gadianton host that the counselors of Giddianhi had decided upon a great battle with the Nephites, to be fought in the open. Jarom was to carry the challenge to Lachoneus and then return to report to them. They would present the most frightful appearance to the Nephites possible, arming themselves plentifully, covering their shorn heads with head plates, wearing a lambskin about their loins, being dyed in blood, and generally making themselves appear terrible, that their enemies might be struck with fear and never suspect that hunger drove them.

Once more Jarom bore a letter into the city of Zarahemla, this time containing a definite challenge to the armies of the Nephites. And this time the warlike desires of the soldiers were not checked by their leaders, but were encouraged to the utmost. Jarom rejoiced that at length the waiting was to end in action, and thousands of both Nephites and Gadiantons rejoiced with him.

## IX

Dressed as a Gadianton, Jarom did not this time have to call upon the friendship of Gidgiddoni to gain admittance within the Nephite walls. Instead he formally announced himself a messenger from Giddianhi bearing a letter to Lachoneus and was conducted by Nephite soldiers into the presence of the Chief Judge. As a messenger, instead of a spy, he had no time to use for his own purposes, but was treated as a guest of war and lodged in the palace of the Nephite ruler.

(Turn to page 416)



# EDITORIAL



## THE INSTRUCTOR

Formerly the *Juvenile Instructor*

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
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VOL. 67 JULY, 1932 No. 7

### "Culture Without Christ"

At the session of the General Assembly of the Presbyterian Church of the United States, held May 30, 1932, Rev. Wm. Chalmers Covert, of Phil-

adelphia, assailed the prevailing trends of modern life, summing up his condemnation of the evils of marriage and divorce, the radio, movies, liquor, Sunday amusements, etc., in the following forceful language:

"We have Christless men of letters, Christless professors and philosophers, Christless leaders in business and Christless politicians. We have sophisticated writers exploiting in books and magazines pagan ideals of thought, Godless schemes of philosophy, cynical creeds, articles, full of disillusionment and despair, immoral codes of marriage and social living."

The remarks of the Rev. Covert were certainly true and timely; but is it not possible that some of the trends complained of are due to the fact that the people have not been taught a true knowledge of God; that they have had Him pictured as some mysterious, indescribable essence, without body, parts or passions, instead of man's glorious prototype who has revealed Himself in this day; who is our loving Father. "our refuge in time of trouble," ready and willing to answer our prayers?

### The Church Sunday School

Sunday morning between the hours of ten and twelve has been set apart by the First Presidency and Council of the Twelve as a special and reserved

Signs  
of  
Progress

period for the study and contemplation of the Gospel of Jesus Christ, by all members of the Church both male and female. A course of study has also been approved by the authorities and the assignment to carry out the plans given to the General Sunday School Board. This assignment the Board has fulfilled to the best of its ability. Lesson leaflets have been issued at a very nominal charge and

teachers' helps have been offered in *The Instructor*. We are now in the middle of the fifth year of this endeavor and have some reason to be encouraged at the progress made.

As a result of a better understanding of its objectives the Priesthood has warmed up to the plan and 1931 saw a larger increase in enrollment than ever

Increase  
in  
1931

before—a total of 23,526.

The increase in those above four years of age was 19,470. The total enrollment now is 309,716, or a little less than half the membership of the Church. After excluding the cradle roll and those lawfully excused, it is clear that there are thousands of Latter-day Saints who are not accounted for. In fact, there are as many out as there are in. As it is the duty of the Sunday School to teach the Gospel to everyone, its officers and teachers must continue the drive to "bring them in." 1932 should duplicate the great gains of 1931.

It is expected, of course, that those enrolled, above the Kindergarten department, will read the leaflets. There is also an obligation on the part of the

Duty of  
the  
"Excused"

"excused members" (approximately 40,000 adults) to devote some of their time to the study of

the Gospel as outlined by the authorities. To these we offer this suggestion: Secure the lesson leaflets issued for the Gospel Doctrine or any other department preferred and study them at home. Keep in touch with what the

Church is offering the members of the Melchizedek Priesthood and their wives in the study of the Gospel. Do not neglect this sacred duty because you are excused, for a legitimate reason, from attending the Gospel Doctrine Class.

This Church Sunday School movement is a great project. It has for its objective the teaching of the restored gospel to all the people. A time has been selected most suitable to everyone.

For all  
the  
People

This time should not be infringed upon by any other gatherings, but should be sacredly held

for the purpose named; and every Latter-day Saint, physically and otherwise able to attend, should take advantage of the opportunity thus afforded to gain a better understanding and testimony of the great truths of the Gospel. Only in this way can the aims of the great Church Sunday School be attained.

### Devotion Appreciated

As our stake conventions for 1932 come to an end, the General Board is deeply impressed by the loyalty, and earnest devotion to the work, of our 28,235 Sunday School officers and teachers as reported for 1931, also by the increased attendance of members of the priesthood, due to a better understanding of their responsibility to the Church Sunday School. These and other factors augur well for the future success of this great work.

### The Most Perfect Mother

By Octave F. Ursenbach

You may sing of great pretentions,  
Or of bards and poets grand;  
Of great men with great inventions  
Whom we honor in the land.

But the being most perfected  
Through the ages as they roll,  
Is the life that is protected  
With a chaste and moral soul.

## When There is Not Enough

*Mrs. Nestor Noel, National Kindergarten Association.*

Have you ever noticed that whenever there is not enough of anything at a meal Mother is apt to go without? She says, "I do not feel very hungry today," or "I think I will have pie instead of cake," when she would have preferred the cake, had there been more of it? I never thought this a fair way of acting, though I have an only child, and only children are supposed to be spoiled.

Not being very well off, now and then we did happen to have things that could not be divided by three. It is astonishing, though, what *can* be divided by three. For instance, a hard-boiled egg, a big chocolate, one biscuit, can all be divided.

When there was no possibility of making a division, we took turns in being favored. My daughter fell in with this, readily. She would often say, "It is Mother's turn today."

The same rule holds good in other ways, as when we want to buy dresses. In some families the child has three dresses to the mother's one. This, too, is unfair. If Mother does not need a dress, she should buy something else for herself. I do not believe we should go without so many things "for our children's sake." Mother-love does not necessarily mean mar-

tyrdom, nor should it mean anything of the sort in everyday life. Of course, if a child were in danger, a mother would naturally risk her own life to save her child.

Children, especially babies, quickly fall into the habit of being considered first. "His Majesty the Baby" had better be changed now and then, to "Her Majesty the Mother."

We cannot expect our children to do little things for us when we are sick if they have not been accustomed to doing them when we were well. How useless some children are during a mother's illness! Whose fault is this if not her own!

Spoiled children take as their right everything we are foolish enough to allow them. Even in the matter of arm chairs and sofas, the baby must not monopolize. Perhaps you do not believe she will? Well, you can give her a chance if you like. I promise you, you will be sorry for it afterwards.

Mothers should teach children to share whatever they have with other members of the household—to give and take unselfishly. Without this attitude of mind the family fails as an institution.

## PIONEERS' REST

By Effie Lancaster

With rattle of chains and shriek of brakes  
And voices of sturdy men,  
Our pioneer fathers with faces grim  
Drew rein in a forest glen.

To rest at eve by a quiet stream  
As they slowly westward roam,  
When faith and love of free worship  
Beckon them far, far from home.

Who knows the dreams in the twilight  
Where their hopes burnt ever anon?  
Did they sigh for the homes forsaken  
While faith kept calling them on?

Strange how the rest by the wayside  
New courage and strength beguiled,  
And the first silvery beams of morning  
Stirred father, mother, and child.

To follow the white trail winding  
Where the cactus flowers bloom,  
And majestic hills and valleys deep  
Left gladness, sadness and gloom.

Then in the darkening shadows,  
The thankful praises would swell,  
And glad angels watching above them  
Joined the chorus of "All is Well."

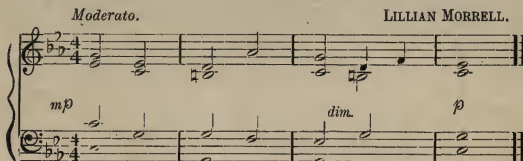
# SUNDAY SCHOOL DEPARTMENTS



## Superintendents

General Superintendency: David O. McKay, Stephen L. Richards, and Geo. D. Pyper

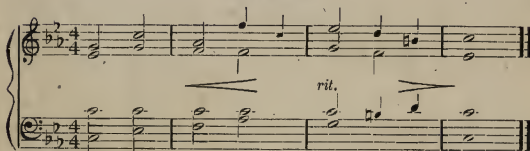
## Prelude



## SACRAMENT GEM FOR SEPTEMBER, 1932

While of this broken bread, we humbly eat,  
Our thoughts to Thee are led, in rev'rence sweet.  
As to our lips the cup we gently press,  
Our hearts are lifted up Thy name to bless.

## Postlude



## CONCERT RECITATION FOR SEPTEMBER, 1932

(See new plan published in February number; recitations for September in department sections, this issue.)



# SUMMARY OF 1931 SUNDAY SCHOOL STATISTICAL REPORT FOR THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Number Stakes 104—Number Missions 29—Number Sunday Schools in Stakes 1041  
Number of Sunday Schools in Missions 915—Total Number of Sunday Schools 1956

Dept. or Group	Stakes	Missions	Total	Increase
Male Officers and Teachers .....	9,176	4,128	13,304	545
Female Officers and Teachers .....	10,778	4,153	14,931	868
<b>TOTAL Officers and Teachers .....</b>	<b>19,954</b>	<b>8,281</b>	<b>28,235</b>	<b>1,413</b>
Male Pupils .....	98,651	18,703	117,354	9,014
Female Pupils .....	112,207	23,121	135,328	8,919
<b>TOTAL Pupils .....</b>	<b>210,858</b>	<b>41,824</b>	<b>252,682</b>	<b>17,933</b>
Kindergarten .....	31,939	6,875	38,814	2,713
Primary .....	33,740	7,891	41,631	2,013
Church History .....	24,608	4,897	29,505	1,503
"A" Department .....	28,758	3,785	32,543	2,118
"B" Department .....	19,455	3,064	22,519	1,020*
"C" Department .....	16,011	3,053	19,064	2,040
Missionary Training .....	6,391	1,044	7,435	942
Teacher-Training .....	1,826	173	1,999	710
Gospel Doctrine .....	48,130	11,042	59,172	6,914
<b>TOTAL .....</b>	<b>210,858</b>	<b>41,824</b>	<b>252,682</b>	<b>17,933</b>
Cradle Roll .....	25,168	2,184	27,352	4,056
Stake Board Members .....	1,308	139	1,447	124
<b>GRAND TOTALS .....</b>	<b>257,283</b>	<b>52,428</b>	<b>309,716</b>	<b>23,526</b>
Average Number of Visitors per Sunday .....				12,691
Average Percentage of Attendance of Pupils .....		57%		1.6%
Average Percentage of Attendance of Officers and Teachers .....		69%		1.0%
Largest Sunday School Enrollments: Grant Stake .....				8,357
Price Ward (Carbon Stake) .....				1,045
Price Ward Average Attendance .....				386
Wasatch Ward (Granite Stake) .....				1,022
Wasatch Ward Average Attendance .....				633

## A GREAT MOTHER'S DAY PROGRAM

The Sunday School attendance record in Utah Stake was broken on Mothers' Day in the Provo Second Ward when 801 were present. Of these 168 were mothers. This is the school pictured in *The Instructor* for February as having 79 pupils with a perfect attendance record for 1931. The new superintendency and officers are to be again congratulated on the good work they are doing.

## WORDS OF CHEER

Mrs. Rosa H. McDonald, of Phoenix, Arizona in renewing her subscription to *The Instructor*, writes: "My subscription expired with the November, 1931 issue,

and I have been without it these last months and I want to tell you truly, that I have never missed anything so much in my life—just seems that a very, very dear friend is gone. I have been entirely lost in my Sunday School work without it. I hope I shall never have to be without my *Instructor* again. It is just like a dear companion to me."

"For the splendid outlines and helps found monthly in *The Instructor*, we are truly thankful. They have been an invaluable guide to higher types of study, and in supplying the best grade of material from which this people are assimilating the good found therein."

—C. L. Broadbent, Sunday School Superintendent, New Zealand Mission.

\*Decrease.

# SECRETARIES



*A. Hamer Reiser, General Secretary*

## QUARTERLY SUMMARIES

June is gone. Your minute book should show two quarterly summaries made. If you are efficient, these were completed very shortly after the quarter ended. If they are not completed, there is still time to repent.

Study the quarterly summaries and the ward monthly report. You will observe that they are essentially alike. It is good bookkeeping to make up the summary month by month as the monthly reports are completed.

The Superintendency can keep well informed on the trend of enrollment and attendance, if you will keep the summaries up to date.

In fact, your summaries of former years in a general way will help them to anticipate changes in attendance and to make arrangements therefor. In the summer changes are marked. The causes of these changes should be investigated and what-

ever can be done to control them should be done. The secretary's records are the keys to this investigation.

## WARD MONTHLY REPORTS

The ward Sunday School Monthly Reports are growing in value and importance as the secretaries improve these reports in completeness, accuracy and promptness. The quality of the reports has steadily advanced.

The goal of a report from every Sunday School every month has been so nearly reached that the missing reports make the schools, their superintendencies and secretaries conspicuous by their absence. Stake Secretaries report their delinquent schools each month when the prompt reports are sent to the office of the General Board. These delinquents have become fewer and fewer with every month. The cooperation of Sunday School Superintendencies and Secretaries in this is greatly appreciated.

## "God in His Mercy Giveth Grace for Grace"

*By Linnie Fisher Robinson*

I shut my eyes to the sunshine,  
My feet were set in the plain,  
So I matched my heart to the shadows  
That spoke of a coming rain.

Then some one called me and asked,  
"Why tarry you here below?"  
And I with pent up longing,  
Said, "whither Lord shall I go?"

He answered me, "child go nowhere  
I shall carry you at will;  
If you cannot sing in the lowland  
You cannot sing on the hill!"

Remorse and shame o'ertook me,  
And I fled before His face;  
In gentleness He brought me  
To sense His mercy and grace.

Tonight I saw a silver sheen,  
Where yester eve was mire;  
Today I carried a burden  
That was dragging a soul through fire.

I asked only to please Him,  
For wisdom to serve aright;  
And lo, He tendered Heaven!  
I became a child of light.

# TEACHER TRAINING



*George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard*

## A Point of Contact

The point of contact is common ground: something found in the knowledge, experience, and way of thinking of the students, and yet, the consideration of which will lead naturally and inevitably to the discussion of the subject matter and the development of the aim. Example: "For as I passed by, and beheld your devotions, I found an altar with this inscription, **to the unknown God**. Whom therefore ye ignorantly worship, him declare I unto you." Paul's Speech in the Midst of Mar's Hill.

The point of contact should indicate the value of the lesson from the pupil's point of view. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. \* \* \* Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." Jesus at the Well of Samaria.

In order to discover a point of contact, it is necessary to know the ways of thinking, knowledge, experience and point of view of the students. Occasional discussion in class of subjects suggested by students, association with students outside of class or in class socials, games, etc., is essential in learning their point of view.

## Teacher's Organization of the Subject Matter

To outline the subject matter of a lesson, "it is necessary to determine what is the central idea (objective), what are the main heads of the discussion, what are the relations to the central idea and to each other, and what are the subordinate and supporting ideas for each main head." Winans.

In reading the lesson, keep the suggestions above in how to Study in mind. Jot down any point that occurs to you as you read, preferably on a separate sheet of paper. This saves much copying as the points may be shuffled later into any order desired.

Then choose the central idea, or ob-

jective of the lesson (See Objective above.)

Then choose the main heads. The sub-truths (objectives) of the main heads "should be such statements as, being themselves established, will establish the truth of the aim (objective)". Winans.

Correct correlation and subordination may be indicated by indenting and numbering.

The relation of the main-headings to the objective and the other main headings should be apparent.

The transitions from one point to the other should present no difficulty.

The outline should be clear, not merely to yourself, but to someone else reading it. As an aid to clearness and definiteness: do not use catch-words, use complete sentences, and let each statement contain but a single idea.

## Supporting Facts—The Illustration

The purpose of the illustration is to re-enforce the objective of the lesson by making it clearer and exemplifying and demonstrating it anew, and thereby showing its general truthfulness.

An illustration may be in story form: A good story produces a single effect or impression (the objective). The characters in the story determine the events and are in turn determined by them, the action is logical and there are no effects without an adequate cause, the action is fully motivated. The story is the dramatic expression of the single effect. No incident that does not directly or indirectly contribute to the single impression (objective) should be included.

A story, the action of which is not logical or fully motivated is 'preachy' and harmful.

The arrangement of the material is determined in view of the increasing dramatic interest and the single impression.

The illustration may consist of an exposition or explanation of something: In explaining something it is necessary to be clear, and desirable to be forceful. In order to secure clearness and force, it is important that:

Irrelevant details and facts be omitted.

That the subject-matter be divided into groups, each treating of but one phase.

That one proceed from the known to

the less known, from the simple to the complex.

That if clearness may be secured equally well in two or more different ways, to place the most important group at the end, giving force.

Equally important to clearness, force and interest, is the use of teaching aids.

### Religious Experience as Aids in Teaching

The value of Aids in Teaching is in direct proportion to the aid they give to learning.

Whatever will help the learner to do, to imitate, to visualize or to remember will help him to learn.

Experience with the principles, elements and processes of science, literature, or religion affords a most natural, vivid and interesting way of learning, because experience utilizes all the senses and faculties of the learner and thereby multiplies the possibilities of conveying understanding to the learner's consciousness and intelligence.

The "experience" method of teaching and learning is of great antiquity. Its soundness and value are attested by the great length of time it has survived and by its past and present popularity. It is the prevailing method in all the arts and sciences. It should be the outstanding method of teaching religion because the history of mankind is so rich in vivid, soul-stirring religious experiences which can be recreated as means of giving learners an understanding and appreciation of religion and its power in human life.

"Experiences" for utilization in teaching religion are available in three general classes: Actual experience, vicarious experience, and memory experience.

**Actual Experiences:** The large number of church activities and practices—all having historical and doctrinal backgrounds and involving the application of moral or spiritual principles—are the natural and practical materials to use in teaching lessons the objectives of which are to develop an understanding and appreciation of these backgrounds and principles. For example, consider the historical, doctrinal, ethical and spiritual facts and principles involved in baptism, tithing, the sacrament, ordination to the Priesthood, missionary service, temple work, patriarchal blessings, testimony bearing and fast offerings. The wise teacher will utilize such actual experiences as aids in teaching many of lessons in the course of study.

**Vicarious experiences:** Vicarious experiences are the actual experiences of other

people, which the present learner can come to comprehend and appreciate and in some degree profit from by imitating, as by re-enacting them in drama or pageantry; or by telling them or hearing them told as in stories; or by seeing or drawing them as they may have been or can be captured, epitomized and preserved in pictures. By utilizing this type of experience, the teacher is in fact stimulating the imagination of the learner, which has the effect of translating the experience, involving what the original personality did, saw, heard, felt and said, into something within the experience and comprehension of the learner. The materials which his imagination will have to work with are those materials which have come into his possession from former experiences of his own. He may be rich or poor in such materials, but whether rich or poor, the materials he uses will be familiar and understandable to him, because they are his own.

**Memory experiences:** Experiences which are reproduced in the imagination by giving stimulus to the memory and which thus help the learner to recall actual or vicarious experiences are called memory experiences. Maps, outlines, sketches, charts, similes, metaphors, gestures, and even grimaces, which by association of ideas or suggestion are related to the experiences to be recalled, may be utilized for the purpose of recalling such experience.

**Recall permits of imaginative repetition** of the experience and repetition tends to fix and impress the experience and what is to be learned from it. Repetition increases familiarity and understanding and helps to establish experiences and their educative values as the personal possessions of the learner.

### Teaching Aids

The objective gains in clearness and force if certain teaching aids are used: blackboards, charts, maps, pictures, slides, the silent movie and the talkie. Ease of recall is determined by the degree of attention, clearness, vividness, duration or repetition of the impression, appeal to more than one sense and relation to experience.

Impressions normally gained through the eye: color, form, appearance of the landscape or of an individual, are less liable to be hazy and inexact and more likely to be concrete, vivid and exact when presented to the mind through the eye by means of pictures, maps, charts, slides and the movie.

(Turn to page 401)



# CHORISTERS AND ORGANISTS

*Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham*

## Four-part Singing

Four-part singing is here to stay. Why? Because it is being developed by so many of our Church Sunday Schools. Both large and small schools are realizing the importance and added benefits derived from choral singing. Another reason why: Because most of our songs are written in four parts and can not be rendered successfully except when all harmony parts are sung. One more reason why: Because soprano voices should sing the soprano part, alto voices the alto part, tenor voices the tenor part and bass voices the bass part.

Let us look at song No. 179 of the Deseret Sunday School Songs. By careful observation you will notice in the chorus that the bass part carries a very strong melody. When the part is left out much of the beauty of the song is lost. The organist should build up this bass part, not to supplant the singers but to give the needed support. Choristers and organists, if you will give a little more attention to the parts below the soprano you will find hidden treasures of melody and harmony. Dig out these hidden treasures. Our book is full of them. You will be fully repaid for the effort. To sing only one or two parts of a four-part song is like going sight-seeing with one eye closed.

Some of our smaller schools are to be complimented for the fine part singing they carry on each Sunday. This shows that it is not a question of numbers but the desire of these schools to be in the front ranks with, and doing things on a par with, the larger schools. Our pos-

sibilities for part singing development is unlimited if we will but take advantage of every opportunity. Our Sunday School of today with the Priesthood in attendance and the benefits of the "accounting for everyone" drive puts us in a position to carry forward the four-part program as we have never done before. The schools seeming to be more successful are the ones having a very definite seating plan to work to, with proper classifying of the voices. In the main, voices can be classified as follows: Kindergarten and Primary will naturally sing soprano. Church History class will have both soprano and alto singers, boys especially in this group would make wonderful altos. The "A" department with ages of 12-13-14 years will have both alto and soprano voices, the boys in this group should make a wonderful alto section; you would also have some girl altos. The "B" department with ages of 15-16-17 years will have soprano and alto girls. The boys generally will have changed or changing voices, this condition will naturally place them either as bass or tenor. The "C" department with ages of 18-19-20 years will give you a four-part organization with soprano, alto, tenor, and bass. The Missionary and Gospel Doctrine departments will naturally have the four-parts with the voices that came with maturity; these groups should give strength and fine support and background to all the younger voices.

"Put your shoulder to the wheel, push along,  
Do your duty with a heart full of song;  
We all have work, let no one shirk,  
Put your shoulder to the wheel."



### SUNDAY SCHOOL OF WALDENBURG, GERMANY

Organized Sept. 1, 1929, with only 6 pupils, four parents and 2 pupils. Average attendance now 45. There is only one member of the Church in this town.

# GOSPEL DOCTRINE

*General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack*

## LESSONS FOR SEPTEMBER

### Concert Recitation for Month

(Doc. and Cov. 130:20, 21)

"There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to the law upon which it is predicated."

First Sunday, September 4, 1932

### Open Sunday

Second Sunday, September 11, 1932

### Lesson 29. The Omnipotence of God.

The notion was widely entertained in earlier Christian times that two sets of laws are existent, namely, one set by which Deity operates called supernatural, and one set by which nature operates called natural. The Mormon Church does not accept this idea, but, to the contrary, insists that all laws are God's laws, spiritual, moral, and physical. This attitude makes of God a truly omnipotent being and dispels any possibility of conflict between nature and religion.

Topics for discussion:

1. In what way does the idea of two sets of laws question the omnipotence of God?

2. Explain the unity of all law.

3. In what way do the attacks upon Kant and Copernicus illustrate the erroneous nature of the dual concept of law?

4. Show that the scientist is attempting to discover merely the manner in which nature operates rather than the question of who operates it.

5. What is meant by the omnipotence of God? Explain fully.

Third Sunday, September 18, 1932

### Lesson 30. Man as a Partner With God.

The opinion is widely extant among sectarian Christian people that salvation is a free gift of God more or less independent of the recipient's earthly deeds. This of course is a mistake; God gives his rewards to those who are worthy of them. Moreover, man is an actual child of God and therefore is a co-partner with him. Deity has vouchsafed to His children the right of self-determination, and expects them to develop it to the full. Individual achievement is therefore highly commendable in the sight of God. Indeed it is the only means known by which man can go forward toward eventual perfection. Deity not only expects his children to progress but is offering every assistance possible for them to do so. The following questions may be serviceable in developing the subject.

1. Explain the practical value of the principle of self-determination.

2. Why is work the only road to progress, both spiritual and temporal?

3. In what way does Knowledge give its possessor power?

4. In what way is man a co-partner with God?

5. Explain what is meant by progressive development.

## THE QUEST OF HAPPINESS

By Ethel R. Peterson

The old, old quest of happiness

Still sought by everyone

Can only come to him whose work,

Is useful and well done.

For yesterday is but a dream,

A vision is tomorrow,

Today well lived brings happiness

And banishes all sorrow.

No question this of wealth or power,

But just one's niche to find

Will bring to man a joy supreme,

And a contented mind.

Forget yourself in serving well

A neighbor or a friend,

Then happiness unsought by you

Will be yours in the end.

## Make Up Your Bed and Your Mind

*By John F. Cowan*

The mind, like the bed, has to be made up before it is used, only we have to make up our minds oftener than we do our beds. He who is always saying: "I do wish I could make up my mind what to do," is about as useless as a bed with mattress, sheets, pillows and blankets scattered about the room. Only those who can decide promptly accomplish much.

The power to decide is to a man what the drive-wheel is to the engine—when it is on a dead center, the engine doesn't run. Machines, planets, can't decide. A cash register makes fewer mistakes counting money than a man, but it can't decide whether a nickle is pewter, or whether there is dishonest money in its drawer.

Deciding is the essence of kingliness; it is next to godliness. A king decides for his subjects; we wield our sceptre at the polls, and in our treatment of others. We really are kings every time we decide on conduct.

Delaying our decisions is deciding

negatively. At the street intersection we must decide quickly whether we will try to cross before that car comes, or go back. If we don't decide we go to the morgue. In matters of honor, right, decency, law-observance, we have to decide. Chicago can't, and gunmen flourish.

In many other ways besides automobile accidents we are injured by indecision. One cannot visualize a moral harm as he can a broken leg, but scars are left on our characters by not deciding questions of right and wrong, or loyalty to our sense of right. We may be badly crippled though not in an ambulance.

The weak habit of putting off decisions breaks down and destroys the power to decide. It is practical abdication of the throne. The only happy, strong, victorious life is the one in which decisions are made rightly, as they present themselves. You have to be an independent man, or a dummy, that others carry and set in place.

## Despoiled or Mid the Stars

It's a great old world, it's my own world,  
With my Star of Hope above it,  
It's good, it's bad with mine are swirled,  
And for all it is—I love it;  
In every race, and place and time,  
Its triumphs and defeats are mine!

It's a great old age, it's my own age,  
And I have no fear about it,  
My own are building page on page,  
And I dare not scorn or flout it,  
The young with codes I dare not rate  
Shall pilot on our ships of state.

It's a great old land, it's my own land,  
Let all the world assail it,  
Through weal or woe, my heart, my hand,  
My all shall never fail it;  
Her flag of more than silken bars  
Is mine despoiled or mid the stars.

—*Bertha A. Kleinman.*

# MISSIONARY TRAINING



*General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp, Charles H. Hart and Charles J. Ross*

**Fourth Sunday, August 28, 1932**

## **Lesson 30. Anointing With Oil.**

References: Epistles of James, 5th chapter, 14th and 15th verses. Doctrine and Covenants, Section 42, verses 43 and 44.

Objective: The Lord can and will hear our prayers in behalf of those who suffer both in body and spirit.

Suggestions to Teachers:

What is the Church procedure relative to anointing with oil?

Why is it necessary to consecrate the oil used?

By what authority is the anointing made.

Why should the anointing be simple and sincere?

Should the form used be made uniform?

Why do some brethren become confused in administering to the sick as to the proper procedure?

What are some scriptural evidences that the sick were anointed with oil?

Why is faith essential to the ordinance of anointing with oil?

What is the reason that some who are anointed do not regain their health?

What is the example of our Savior, Jesus Christ, relative to the healing of the sick?

## **LESSONS FOR SEPTEMBER**

### **Concert Recitation for the Month**

(Amos 3:7)

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

**First Sunday, September 4, 1932**

## **Lesson 31. Family Life.**

References: Gospel Doctrine, page 341 to 376; Doctrine and Covenants 68:25-31; 132:19; 42:22.

Objective: Latter-day Saint standards of family life perpetuate the blessings of joyous and successful living.

Suggestions on Presentation: Assign each of the following subjects for development by class members in three minute addresses:

1. The Spiritual Basis of Latter-day Saint Family Life.

2. How Latter-day Saint Standards of Family Life Help to Solve Modern Social Problems.

3. The Latter-day Saint Home as a School of Religion.

4. What Children Can Contribute to Successful Family Life.

5. Virtues Developed by Latter-day Saint Family Life.

Discuss questions, problems and principles developed so each student can carry away a well organized view of the subject.

**Second Sunday, September 11, 1932**

## **Lesson 32. The Relief Society of the Church.**

References: "Relief Society Magazine," "Relief Society Handbook."

Objective: The Gospel of Jesus Christ as Restored by the Prophet Joseph administers to all the needs of man.

Suggestions on Presentation: Assign each of the following subjects for development by class members in three minute addresses:

1. The History of the Latter-day Saint Relief Society.

2. The Underlying Principles of Charities and Relief as Applied by the L. D. S. Relief Societies.

3. Special Relief Society Projects: (Suggested: (1) Maternity and Child Welfare. (2) Adult Education.)

4. Some Notable Relief Society Accomplishments.

5. The Relief Society as an Expression of Latter-day Saint Esteem of Womanhood.

6. Tributes to the Relief Society. (Student may interview (1) the Bishop, (2) representative men holding the Priesthood, (3) representative women members of the Relief Society; and offer their expressions as tributes.)

7. What the Relief Society Offers Young Women.

Lead the discussion of these topics in such a way as to bring out clearly what human needs the Relief Society serves.

**Third Sunday, September 18, 1932**

## **Lesson 33. Latter-day Saint Sunday Schools.**

References: The Sunday School Handbook.

Objective: The Gospel of Jesus Christ



as Restored by the Prophet Joseph administers to all the needs of man.

Suggestions on Presentation: Assign each of the following subjects for development by class members in three minute addresses:

1. The History of Latter-day Saint Sunday Schools. (See Handbook. For latest report see page 385 of this issue of the "Instructor.")

2. The Scope of Membership in Latter-day Saint Sunday Schools. ("From the cradle to the grave." Amplify and give details.)

3. The Sunday School as the Priesthood's Agency for Teaching the Gospel.

4. The Sunday School as a Missionary Agency. (Note large number of mission Sunday Schools.) Generally the Sunday School is the first church organization established in the Mission Field. In many instances investigators have their earliest, most regular and most constant instruction in the Gospel through attending Mission Sunday Schools.

5. Why Missionaries Should Master the Fundamentals and Technique of Sunday School Administration and Teaching.

Lead the discussion of these topics in such a way as to make clear (1) that the Church is so organized as to give abundant opportunity for its members to learn, understand and apply the Gospel of Jesus Christ and thus to enjoy its force and

power in life. And (2) that as a matter of practical preparation for missionary service the members of your class should have an understanding of and if possible experience in Sunday School work.

Fourth Sunday, September 25, 1932

### Lesson 35. "Why We Build Temples."

References: Literature of Genealogical Society. Doc. and Cov. 36:8; 95; 124:39 Articles of Faith, Chapter 4.

Objective: The Gospel of Jesus Christ as Restored by the Prophet Joseph Smith Provides for the Eternal Welfare of Man

Suggestions on Preparation: Assign each of the following topics to members of the class for development in three minute addresses.

1. Scriptural Authority for Temple Work.

2. The History of Latter-day Saint Temple Building.

3. Ordinances Performed in Latter-day Saint Temples.

4. A General Exposition of Procedure in Preparation of Records for Temple Work.

a. Work for the Living.

b. Work for the Dead.

5. The Relation of Genealogical Work to Temple Work.

6. Interest in Genealogical and Temple Work as Aids in Missionary Work.

## THE CHALLENGE

By Ethel R. Peterson

A storm in terms of spiritual growth

Is a challenge unto the soul.

God help us each one the challenge to meet

And go steadily on to our goal.

Trials often develop the fiber of faith

Enlarging our sympathy, too;

We have charity then for our fellowmen

When adversities they pass through.

For transient are clouds, disappointment, distress,

And sadness and tears disappear;

Then after the storm come calm, beauty and peace;

After hours of stress comes cheer.

The tree that grows on the high mountain top

Hardest hit by the tempest and wind

In triumphant ruggedness stands there on high

A giant of strength you will find.

Not whether we stumble and fall by the way,

But whether we rise up again;

For sometime 'twill catch us unready no doubt,

As in past it has caught stronger men.

But little by little our strength and our power

Will develop an hundred fold,

Till triumphant at last the challenge we'll meet—

Be dauntless in spirit and bold.

# OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman;  
Mark Austin

## LESSONS FOR SEPTEMBER

Course C—Ages 18, 19 and 20

### CONCERT RECITATION Joel 2:28

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

First Sunday, September 4, 1932

Open Sunday—To enable class to make up for lessons missed on account of Stake Conference, or for other causes.

Second Sunday, September 11, 1932

#### Lesson 27. Joel.

Text: Sunday School Lessons, No. 27.

References: The Book of Joel; The Encyclopedia Britannica; Kent, "Makers and Teachers of Judaism," pages 141-2; Moulton's "Modern Reader's Bible," pages 1419-20.

Objective: To show that the purpose and theme of a prophecy may be misunderstood if students of the prophecy refuse to accept its universal application. Things of the spirit must be interpreted by the spirit.

Suggestive Lesson Arrangement:

For the purpose of presenting to the class the Book of Joel as a literary unit and in order to illustrate the lesson objective first accept the literary interpretation of the Book as explained by Moulton: "The movement of the poem is the beautiful movement of the regular arch, with its turning point in the center, while every stage in the rise of the action has its counterpart in the fall."

1. The land desolate and mourning.
2. Judgment advancing to a crisis.
3. Repentance at the last moment.
4. Relief and Restoration.
5. Afterward: Israel spiritualized—the nations summoned to judgment.
6. Advance to the valley of Decision.
7. The holy mountain of eternal Peace.

"In the first of the seven brief visions, after the fashion of a modern oratorio, successive choruses of old men, Revellers,

Priests, Husbandmen, uniting at last in a chorus of the whole people, present the land in utter desolation. The second vision opens with the trump of doom, and moves through a crescendo of advancing foe to the climax of the voice of Jehovah. The third vision comes with a surprise: the voice of Jehovah is a voice calling to repentance; and the choruses of the first vision unite in a prayer for forgiveness, led by the Priests. The fourth and central vision—keystone of the arch of the movement—brings the change from judgment to mercy: as Jehovah speaks, the earth resumes its fertility and fairness. The fifth vision presents Israel in its sanctification; now new tokens of judgment foreshadow Jehovah preparing to fight for his own people against the nations. Throughout the sixth is the advance to the final contest in the valley of the Lord's Decision, culminating, like the second vision, in earthquake and darkness. The darkness rolls away for the seventh vision, and, in contrast with the opening picture, stands out the Holy Mountain of God's people in its eternal peace." (Moulton's notes on the Book of Joel in his "Modern Reader's Bible," page 1420).

Now in contrast to the literary interpretation consider Joel 2:27-32 as referring to the last days; Joel 2:10; 2:30-31 and 3:15, as referring to the signs that will precede the second coming of Christ; Joel 3:10-21 as referring to the gathering of Israel and Judah; Joel 3:1-17 as referring to the movement of the nations against Jerusalem. Read Matthew 24:14 and 24:29-31 as Jesus' confirmation of the prophecy of Joel, and Acts 2 as one fulfillment of the prophecy.

Lesson Enrichment: "Joel, although he rebuked the Israelites for their transgressions and spoke against them, prophesied more of conditions in the last days when Israel should be gathered and Jerusalem and Zion redeemed. He also predicted the signs that are to precede the second coming of Christ and the gathering of the armies of the nations against Jerusalem. He also predicted the final overthrow of Egypt and Edom" (Sunday School Lessons—Gospel Doctrine Department for October 28, 1929).

"In Joel for the first time that distinctive note is wanting which in all the older prophetic writings, without exception, from Amos to Malachi, was the

chief concern of the prophets, namely, censure, constant reference to the sins of Israel. Joel describes Israel as devout and pleasing in the sight of God; all is as it should be. In the regularly and conscientiously conducted ritual of the Temple, Israel has the guarantee of the grace of God; the most beautiful promises are held out to it, while the heathen will be destroyed by God and His angels as the harvest is cut down by the sickle and grapes trampled in the press; and moreover, the Jews shall turn their 'ploughshares into swords and their pruning-hooks into spears.' The celebrated pouring-out of the spirit will effect only Jewish flesh; the Gentiles shall no longer be considered." (Cornill, "The Prophets of Israel.")

"The Book of Joel is one of the most vigorous and eloquent of all prophetic utterances. It has the strong, direct qualities of the Books of Amos and Micah. It abounds in quotable, poetic sayings. There is much doubt, however, in respect to the date of the prophecy. Because of its resemblance to the earlier prophets and because Assyria and Babylon are not mentioned by name, some have placed it very early; others because it contains quotations from early prophets, place it very late, making Joel the very last of the Great brotherhood of the prophets..

"In the East, the swarms of locusts are a terrible visitation. They come like an army, darkening the sky and destroying every particle of vegetation, leaving the ground black and desolate as though a fire had swept over it. Joel makes such visitation, in which the locust in the various stages of its growth rendered the land utterly barren, the basis of his vigorous appeals for repentance. The people do repent, and God forgives their transgressions." (Book of Life, Volume 4, page 400.)

"Joel also predicts the coming of a day when the spirit of God shall be poured out on all flesh, and every one shall enjoy some heavenly gift. Of course this does not mean that God will give his gifts of his Spirit both to the righteous and the wicked, for we read: "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit." This statement suggests that the prophet merely meant to include all classes in the ranks of Israel, as entitled to receive this wonderful blessing.

"On the day of Pentecost, Peter made the statement that the power by which he and his associate apostles spoke was the fulfillment of the prediction made by

Joel, that God would pour out his spirit upon all flesh. But this did not exhaust the prediction; for in his sermon he promised this same Spirit to all who would repent and be baptized in the name of Jesus Christ, for the remission of their sins. Neither did Peter forget to mention the judgment that should come upon those who would not call upon the name of the Lord. Salvation and judgment always move side by side." (E. C. Dalby, "Land and Leaders of Israel." Pages 507-8.)

Third Sunday, September 18, 1932

### Lesson 28. Jonah.

Text: Sunday School Lessons, No. 28.

References: The Book of Jonah; The Encyclopaedia Britannica; Cornill, "The Prophets of Israel," pages 170-174; "The Book of Life," Volume 4, pages 414-5. Nathan's "Jonah" is a novel whose setting, incidents, and characters are all imaginary. It is worthy of the attention of the earnest student who is able to appreciate its art and philosophy.

Objective: To show the growth and development of the concept of God from that of a Tribal God to a Universal One. To aid the student in discovering the basic and fundamental truths of the Book of Jonah and in overcoming the thoughtless and uncritical deductions commonly heard about the Book.

Suggestive Lesson Arrangement:

- I. Jonah's First Call and its Results.
  - a. The lesson of obedience.
  - b. The lesson of the great storm.
  - c. Jonah's prayer.
- II. Jonah's Second Call and His Mission.
  - a. The results of his preaching and the repentance of the people.
  - b. Jonah's displeasure at the Lord's compassion.
  - c. God's lesson to Jonah.
- III. The Importance of the Book of Jonah.
  - a. As Biblical Literature.
  - b. As Scripture.
    1. Its position in the development of the concept of a Universal God.
    2. As God becomes omnipresent or universal so His compassion and his interest are extended and he shows them for all creatures as well as for the chosen few.

"Lesson Enrichment:

"There are those who regard the narrative portion of the Book of Jonah as literally true and there are others who regard the book as a poem or an allegory. However this may be, it is most unfor-

tunate that discussions concerning the great sea animal have called the attention of readers away from the spiritual significance of one of the noblest and most inspired utterances of the human soul. It is a beautiful, poetic story; if it is also symbolical, like the 'Pilgrim's Progress,' it is none the less true.

"It is a story which children should know by heart. The pictures are drawn by the hand of a Master. The reluctant prophet who is ordered to Nineveh but who tries to escape the commands of the Lord is introduced without any preliminary statement. He goes down to Joppa, and finds a Phoenician ship about to sail for the Port of Tarshish. He pays his fare and goes below to sleep. He is a good sailor and does not awaken when the ship leaves port and encounters a terrific storm in the Mediterranean—"The Lord hurled a great wind into the Sea." All the sailors pray to their gods and cast the cargo overboard to lighten the ship.

"He is the first foreign missionary. For the first time in the Old Testament a prophet is sent to the Gentile world. All other prophets speak for Israel. They warn their own land. They predict salvation for the chosen people. Jonah goes to Nineveh, 'that great city,' and brings the message of the Lord to its multitudes. \* \* \*

"This is the Gospel of the Old Testament, the everlasting mercy of God for all His people, His care for them, even for the 'Much Cattle.' This is the same God as He of the New Testament, who cares for His children and for the sparrows that do not fall without His notice. This is what makes the little 'Book of Jonah one of the most precious in literature.'" (Book of Life, Volume 4, pages 414-5.)

"Jonah is first heard of in the days of Jeroboam II. It is written that he was sent to predict the victory and expansion of Israel. (2 Kings 14:25.) He was of the village of Gathhepher. Jewish legend represents him as being the son of the widow of Serepta, who fed Elijah, but this is not authentic. The story of Jonah is a very interesting and important one and teaches several valuable lessons as follows: (1) The concern of the Lord over the conditions of nations not of Israel; (2) The necessity of obedience to the commandments of the Lord by his authorized servants; (3) The futility of attempting to flee from the presence of the Lord; (4) The forgiveness that follows repentance in the case of peoples as well as individuals; (5) The obligation upon individuals and peoples to accept edicts from the Lord even when they may be contrary to their wishes. The story of

Jonah has come in for its share of ridicule and criticism, but it received the stamp of approval of the Lord who uses Jonah as a sign of his own death and resurrection, and also the repentance of the people of Nineveh as a sign against the Jews." (Sunday School Lessons. Gospel Doctrine Department, October 28, 1929.)

"I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, nor even speak of it, without the tears rising to my eyes, and my heart beating higher." (Cornill, "The Prophets of Israel," page 170.)

"In the days of Jonah the Kingdom of Israel was deeply infected with idolatry of the worst species. Jonah himself was a native of Gath-hepher, which the best geographers place in the province afterward called Galilee of the nations; where the inhabitants were a mixed people, all more or less attached to the gods of the countries from which they originally came; and that even he entertained very incorrect notions of the attributes of the God of Israel, the history of his proceedings affords ample testimony. It will be remembered that in Israel the law had long ceased to be much read or much regarded. The Israelites, therefore, if they continued to esteem Jehovah as a being possessed of greater power than the gods of other nations, looked upon the limits of their own country as bounding the theatre where His power might legitimately be exercised; and Jonah clearly seems to have made his attempt to cross the sea under the persuasion that he might thus escape from Jehovah's presence. The town of Joppa, or as it is now called, Joffa, was then famous for the worship of Venus-piscus; \* \* \* it was the same superstition which prevailed among the Assyrians and Babylonians, and which continues to prevail at this day among the Hindoos, whose idol is represented as an enormous fish, having a human head under its own head, and human feet extending beyond the tail. By taking refuge here, Jonah doubtless desired to put himself under the protection of the sea-monster, and he entered the ship as thoroughly imbued with the spirit of heathenism as any member of its benighted crew." (Gleig's, "Wonderful Book, pages 444-5.)

Fourth Sunday, September 25, 1932

#### Written Review

1. Name three major and four minor Prophets.

Answer. (1) Isaiah, (2) Jeremiah, (3)



Ezekiel; (1) Hosea, (2) Micah, (3) Amos, (4) Obadiah.

2. When the terms "major" and "minor" are used what is their significance?

Answer. "Major" and "Minor" in no sense refer to the prophets as persons. Nor do the terms refer to the importance of their prophecies. "Major" means "greater" and "Minor" means "lesser." The words have reference to the volume of the writings of the prophets as they are preserved for us in the Bible. The "Major Prophets" are those whose books are long. The "Minor Prophets" are those whose books are short.

3. What is the "Voice of Warning?"

Answer. It is a book written by Elder Parley P. Pratt, one of the early apostles of the Church of Jesus Christ of Latter-day Saints. It has had extensive use as a missionary book in all lands where Mormon missionaries have gone. It was first published in America in 1857. It explains the faith, the doctrines of the Gospel as taught by Latter-day Saints.

4. To what great event does the following refer? "Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; slowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah 9:9)

Answer. This refers to the coming of Jesus to Jerusalem and particularly to

the incidents as recorded in Matthew 21. 5. Identify Haggai and Zechariah with historical incidents.

Answer. Haggai and Zechariah should be identified as Prophets living at the time of the Babylonian captivity. The stimulus for the prophecies of these men was the return of some of the Jews to Jerusalem from Babylon, the rebuilding of the temple, and the political leadership of Zerubbabel and the priestly leadership of Joshua.

6. What does the Hebrew word "Messiah", mean? Give its Greek equivalent.

Answer. "Messiah" means "the anointed One." The Greek word for "Messiah" is "Christ."

7. The Lamentations were written by what prophet?

Answer. Jeremiah.

8. What Prophet takes Edom's hate of the Jews for his theme?

Answer. Obadiah.

9. When you hear the word, "Edom", what two Biblical characters do you think of?

Answer. Esau and Herod.

10. What Apostle speaks of certain events in his life as fulfillment of Joel's prophecies?

Answer. (See Acts, chapter 2.) The Apostle Peter speaking on the "day of Pentecost" explains the gifts of the spirit as manifested at that time as having come in fulfillment of Joel's prophecy.

## A Prayer

By Myrtle Hamblen

Why are we oppressed, Father?

Have we failed Thy commands to obey?

Or forgotten the path we spiritually trod—

Left afar the narrow way?

Did we forget our debt to you, Father?

Have we hoarded earthly wealth?

Have we dearly loved our neighbor—

Loved him as our very self?

Have we failed to preach thy kingdom?

Or to give each man his just due?

Oh, why are we sorely pressed, Father?

Have we failed in our duty to you?

Oh Father, forgive our transgressions;

Let us labor for Thee, anew.

And no matter what trials oppress us,

Let us ne'er fail in our duty to you.



#### KALIHI BRANCH SUNDAY SCHOOL

David Kaanehe, Branch President; Kim Fah Chong, 1st Counselor; Pelli Watolama, 2nd Counselor. Officers and Teachers: Thomas Sorensen, Superintendent; Henry Salm, 1st Assistant; Henry Afong, 2nd Assistant; Margaret Scharsch, Secretary; Emma Aruda, Asst. Secretary; Kepeni Sua, Chorister; Lily Deering, Organist; Alice Kama, Asst. Organist; Irene Ahlo Peters New Testament; Geo. Kahauu, Wm. Peters, Makuakane—Men's Parents Class—Hawaiian; Emma Makahi, Nalia Lima, Makuahine—Women's Parents Class—Hawaiian; Paul Karratti and Paul Kaelemakule, Old Testament;



#### A NORWEGIAN CLASS

The little Norwegian class of the Bay Ridge Sunday School, Brooklyn, New York, send greetings to their co-workers. All but three of the pupils in this department speak Norwegian. The parents of all but one are Norwegian. We are following with interest the lessons in the Instructor and know that all of our friends will join us in heartily congratulating our brethren and sisters who prepare these lessons for us. Our motto is "Do unto others as we would have them do unto us." The teachers of the class are Sisters Lucy R. Palmer, missionary, and Margaret Clark.



#### HONOLULU DISTRICT, HONOLULU, T. H.

Beatrice Hussey and Henrietta Fuller, Book of Mormon; Lily Manuia and Nani Karratti, Church History; Minsy Wailehua and Hannah Kahumoku, Primary; Eunice Fuller and Hilda Caraco, Kindergarten; Henry W. Aki, Chinese Class; David W. England and Marvin H. Burgon, Samoan Class; Clifford Deering, Herman Kuakua and David Peters, Librarians; Henry Ah Nee and Charles Wilson, Ushers. Classes are taught each Sunday in four different languages: Chinese, Hawaiian, English and Samoan.

#### PRIMARY CLASS

Littlefield Sunday School, Moapa  
Stake, Miss Grace Reber, Teacher.



# BOOK OF MORMON

*General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings*

## LESSONS FOR SEPTEMBER

Course B—Ages 15, 16 and 17

### CONCERT RECITATION FOR THE MONTH III Nephi 27:7

"Therefore whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake."

#### First Sunday, September 4, 1932

Open Sunday, to enable class to consider lessons missed on account of Stake Conference, or for other cause.

#### Second Sunday, September 11, 1932

##### Lesson 27. Fulfilment of the Covenant.

Texts: III Nephi 20:15-35; 21:2-27; Mormon 7:10; Sunday School Lessons, No. 27.

Objective: To teach that we are living in a day of fulfilment.

To teachers: This lesson will require your careful thoughtful reading, perhaps several times before you will catch the meaning of the Savior's references. You will note that He is speaking to two peoples: (1) scattered Israel that is to rebuild Jerusalem; (2) the Nephites and Lamanites who are to be restored and assist in building the New Jerusalem on this continent. It will be necessary that you as teachers get these two points clearly defined and segregated in your own mind, in order that you may explain the text to your class.

The outstanding benefit of this lesson is to point out how the Lord works very naturally in bringing about His purposes. We are so close to big world movements that we scarcely recognize their significance and effects. But you may emphasize to your class how many of the promises referred to in this lesson have been fulfilled. Among them are the following: The discovery of America, the setting up of the United States government, the introduction of the gospel; the world war that started the restoration of Jerusalem under British control; the Zionist activities to encourage the return

of the Jews; restoration of religious freedom in Mexico where the seed of Lehi predominates. A discussion of each of these events will impress your class with the truth that the Lord's promises never fail, and that we as a people are witnessing the fulfilment of these marvelous, epoch-making prophecies.

And now the value of this lesson: To show that the Lord works through His people; that Latter-day Saint boys and girls should prepare themselves to help work out the Lord's purposes; that the Lord is looking to this Church, which is His Church, to be the medium through which He will work out His purposes to gather His people and to redeem the world. This will mean that our boys and girls should obey all the commandments of the Church, so that the Lord may use them to their glory and salvation.

#### Third Sunday, September 18, 1932

##### Lesson 28. Tithing.

Text: III Nephi 24:1-18; Sunday School Lessons, No. 28.

Objective: To teach that the payment of tithing is an index of one's faith, and will be the means of saving this Church.

To teachers: Bring in the Bible today and have some one in the class read that part of Malachi to which the Savior refers. Then have the words and explanations of the Savior read. The value of tithe paying is stressed here from many angles. See that each one is understood: (1) It promotes the work of the Lord; (2) it brings about a purification of the Church from the evils which afflict the world; (3) it blesses the individual spiritually and materially.

The promises of the Lord to the tithe payer are profoundly impressive. Give your class an opportunity to express themselves frankly on this subject. The lesson should be so presented as to encourage and stimulate the resolution by your class to pay tithing, no matter how small their earnings may be.

#### Fourth Sunday, September 25, 1932

##### Lesson 29. Jesus Names His Church.

Text: III Nephi, chapter 27; Sunday School Lessons, No. 29.

Objective: To teach that the real



Church of Christ bears His name and is built upon His gospel.

To teachers: In this day of many churches the question logically arises: How do they justify their existence and their claims to being churches of Christ? Have the class note the amalgamations and consolidations going on among the churches. What does that mean? They haven't enough spiritual substance to exist. Call attention to the attempts now being made to unite the Catholic Church and the Church of England. What makes our Church uniform in all the world? Why do we not consolidate with other churches? Let the class enumerate

the distinctive features of the true church. What is the real contest religiously in the world? You will be able to show that all the numerous spurious churches are on one side and the one real, authorized church is on the other. Call attention to the attempts made by the Nephites to keep alive the spirit of the true Church; but after a few generations, they failed and its church passed out of existence.

Show to your class that this church depends, for its welfare and progress, upon the faithfulness of the church members. Have your class enumerate the things which they must do if they are going to contribute to the success of the great Latter-day work.

## Teacher-Training

(From page 388)

Impressions gained primarily through the ear: sounds, ideas, narrative, are best presented to the mind through the ear.

When it is possible to appeal to the eye and the ear or to other senses at the same time, learning is facilitated and retention made more certain: we read the printed page and hear the words spoken, we see and listen to the talkie, we see a summary of the lesson on the blackboard, either repeatedly or throughout part of the class period, and we hear the matter discussed.

Being a means to an end, the use of blackboards, pictures, maps, etc., requires much thought. Skill in teaching is largely measured by the degree of skillful adaptation of teaching aids to the driving of the message home.

### The Application

The objective is without value (other than potential) until applied in actual life.

The aim is applied in the solution of some situation or problem that neither now confronts or at some future time will confront the student. This situation or problem provides a field for the use of the knowledge contained in the aim.

The problem may be suggested by the teacher, but it is well for him to permit the students to discuss and solve it with a minimum of stimulating and guiding questions.

(To be continued)

### The Project

We must interest and educate through self-activity. Jesus sent his disciples out to teach, to heal and perform all kinds of loving service. Today the means of realizing love is carefully organized: tithing, missionary service, service in the Church at home.

Education results from controlled and enriched experience.

The enlarged application that results in some undertaking growing out of the objective of the lesson, exemplifying it, providing practice in it, and tending to habitualize the student in its use in a new or different situation, is a project.

The project should be in harmony with the purposes of the Church.

The project when possible, should not be limited to remedying something, but wherever possible should be constructive.

Projects may be sought in the needs of the individual or of the ward, or in the activities of the Church: better two and a half minute talks, better equipment for class room work, Christmas presents for the missionaries, projects for the better payment of tithes and offerings, better social relations among members of the class, etc.

The starting point of the project should be found in the interest of the student. With a minimum of direction, he should be allowed to propose, to plan and to do things.

"If any power on earth could, or the Great Power above would, erect a standard of infallibility in political opinions, there is no being that inhabits the terrestrial globe that would resort to it with more eagerness than myself, so long as I remain a servant of the public. But as I have found no better guide hitherto, than upright intentions and close investigation, I shall adhere to these maxims, while I keep the watch; leaving it to those who come after me, to explore new ways, if they like or think them better."—Washington.

# NEW TESTAMENT



*General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

## LESSONS FOR SEPTEMBER

Course A—Ages 12, 13 and 14

### Suggestions for Two and One-Half Minute Talks

#### Who Is My Neighbor?

Read carefully Luke X:25-37 and prepare a talk that will answer the following questions:

On what points were Jesus and the Jewish lawyer agreed?

Why did the lawyer ask, "And who is my neighbor?"

What is the meaning of Jesus' answer?

How does it apply to us?

#### Jesus' Concern for the Wayward

Read carefully Luke XV, and prepare a talk that will answer the following questions:

Why be concerned about a wayward boy or girl?

What has this to do with love of God? Of neighbor?

Which is more important to prevent boys and girls from becoming wayward or to redeem them afterwards? May provision for both be necessary? If so, which should be tried first?

## CONCERT RECITATION FOR MONTH

Luke 6:37

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."

### First Sunday, September 4, 1932

This Sunday is left open to make provision for any time lost in the third quarter on account of Stake Conference or any special program. If no lessons have been missed, a general review may be had in preparation for the quarterly review to be held September 25th.

### Second Sunday, September 14, 1932

#### Lesson 27. Jesus' Concern for the Wayward

Texts: Luke 15; Weed's, "A Life of

Christ for the Young," chapter 48-49; Sunday School Lessons, No. 27.

Objective: To teach that the Gospel of Jesus Christ is not only for the salvation of those already righteous, but is to bring into the fold those who have not yet accepted its teaching.

Supplementary Materials: Matthew 18:12-24; Any Bible Dictionary under *Publican* and *Husks*; Dummelow under *Luke 15*; Gore's "A New Commentary" under *Luke 15*; Talmage's "Jesus the Christ," pages 454-461; Kent's "Life and Teachings of Jesus," pages 134-141; Farrar's "Life of Christ," chapters 31-44; Papini's "Life of Christ," pages 160-169; Battenhouse's "Bible Unlocked," pages 331-332; Rae's "How to Teach the New Testament," pages 97-101.

Mr. Rae in his notes on this lesson offers the following suggestion: "This is the greatest story in the world. The teacher's real difficulty is his familiarity with it. He thinks he knows it, and he can only teach it well if he realizes that this is a delusion, and that he must study it and live it and get inside its skin. He will only gradually find out that every phase in the story has its own significance. Every word adds a touch to the picture, and the telling of the story means the use of all these touches. But avoid spiritualizing any of them. The robe, the ring, the shoes, for example, mean nothing 'spiritual' at all. They are parts of the setting. They are what the father would give to his son to show him that he was his son again. Slaves did not wear these things, but sons did."

The following from Papini will help the pupils understand the degradation that the "Prodigal Son" experienced. "The unfortunate man, stripped and destitute, left the city; traveling with a lord who was going to the country where he had a fine estate. He begged him for work, till the lord hired him as swine-herd because he was so young and strong and hardly anyone was willing to be a swine-herd. For a Jew nothing could be a greater affliction than this. Even in Egypt, although animals were adored there, the only people forbidden to enter the temples were swine-herds. No father would have given his daughter to wife to a swine-herd and no man for all the gold in the world would have married the daughter of a swine-herd."

Kent says on page 139 of his "Life

and Teachings of Jesus," "With true intuitions the church is beginning to realize that the ultimate historical foundations of Christian theology are to be found, not in its later creeds, but in the parables of the lost sheep and of the prodigal son. Although Jesus never taught in abstract terms that God was love, as did a later disciple with inspired insight, it is the God of love who is revealed even more clearly than words could describe in these parables. Jesus believed not in the far-distant, exacting, austere Deity of the Pharisees, nor in a transcendental Being who was to reveal himself in some distant future, as did the apocalyptic teachers of the day, but in a personal, immanent, loving Father."

There are many more comments and beautiful sidelights that the ambitious teacher can find for the enrichment of this lesson. Don't be satisfied with a mere reading of the lesson. See how rich and vital you can make it. A well-taught lesson is an inspiration to the class and a joy to the teacher.

### Third Sunday, September 18, 1932

#### Lesson 28. The Raising of Lazarus.

Texts: John 11:1-46; Sunday School Lessons, No. 28; Weed, "A Life of Christ for the Young," Chap. 51.

Objective: To teach that Jesus has power over all the elements and all natural conditions, and that he is ever ready to use this power in behalf of those who have faith in Him and His mission.

Supplementary Materials: Any Bible Dictionary under Bethany; Farrar, "Life of Christ," Chap. 47; Talmage, "Jesus the Christ," pp. 490-498; Tarbell, "In the Master's Country," p. 23; Papini, "Life of Christ," pp. 140-141; Dummelow, "One Volume Commentary," p. 792; Gore, "A New Commentary," p. 260.

Dr. Talmage on page 500 of "Jesus the Christ" gives the following helpful note: "Lazarus in the Tomb Four Days.—On the very probable assumption that the journey from Bethany in Judea to the place where Jesus was, in Perea, would require one day, Lazarus must have died on the day of the messenger's departure; for this day and the two days that elapsed before Jesus started toward Judea, and the day required for the return, would no more than cover the four days specified. It was and still is the custom in Palestine as in other oriental countries to bury on the day of death. It was the popular belief that on the fourth day after death the spirit had finally departed from the vicinity of the corpse, and that thereafter decomposition proceeded unhindered. This

may explain Martha's impulsive though gentle objection to having the tomb of her brother opened four days after his death (John 11; 39). It is possible that the consent of the next kin was required for the lawful opening of a grave. Both Martha and Mary were present, and in the presence of many witnesses assented to the opening of the tomb in which their brother lay.

Dummelow in his Comments on the eleventh chapter of John says: "The raising of Lazarus. The last and the greatest of the seven 'signs' recorded in this Gospel is related with such photographic minuteness of detail, that it is clear that the evangelist was present. Three points about it are especially noteworthy: (1) that it was a physical miracle, which no ingenuity can reduce to a case of faith-healing; (2) that it was definitely worked to produce faith in Christ (v. 42); (3) that more than any other miracle it was performed under test conditions;—the object of it was really dead (v. 39), and hostile witnesses were present (v. 42). Its spiritual meaning is given in v. 25, 'I am the resurrection, and the life.' The raising of Lazarus to corporeal life is to the evangelist a token and pledge that the worker of it can raise the dead: soul to spiritual life, and endure it with a blessed immortality. The publicity and notoriety of this miracle explain the warm welcome which Jesus received from the inhabitants of Jerusalem at his triumphal entry on Palm Sunday."

Papini, on page 141 of the "Life of Christ" offers the following: "Another point, and the most important; in all these three cases Jesus spoke to the dead person as if he were not dead but only asleep. He had no time to say anything about the condition of the son of the widow, because that decision was taken too rapidly, but even to him, He said, as to a child, idly oversleeping, 'Young man, I say unto thee, arise.' When they told Him that the daughter of Jairus was dead, He answered, 'Weep not, she is not dead but sleepeth.' When they confirmed the news of the death of Lazarus, He insisted, 'He is not dead but sleepeth.' He made no claim to bring back from the dead, only to awaken. Death for Him was only sleep, a deeper sleep than the common sleep of everyday, a sleep only to be broken by a superhuman love. This love of one whose tears flow at the sight of others' tears."

### Fourth Sunday, September 25, 1932

#### Review Questions for the Third Quarter

1. Where did the apostles go after the Sermon on the Mount?

2. Why did Jesus take his apostles to a deserted place when they returned?

3. What did the five thousand want to do with Jesus after He had fed them?

4. Where did the apostles go after this demonstration?

5. Why did Peter begin to sink when he tried to walk on the water to Jesus?

6. What did Jesus do for the people when He landed at Gennesaret?

7. What did Jesus teach in the Synagogue at Capernaum at this time?

8. Where did Jesus go after leaving the Synagogue?

9. What outstanding miracle did Jesus perform among the gentiles?

10. Whom did Peter say Jesus was when the apostles were asked this question by the Master?

11. Who went into a high mountain with Jesus?

12. What occurred on the Mountain?

13. Whom did the three apostles see besides Jesus on this occasion?

14. What testimony did God bear of Jesus at this time?

15. What feast was celebrated at Jerusalem each fall?

16. What doctrines did Jesus say that He taught in the synagogue at Jerusalem?

17. Name three things taught by the Lord's prayer.

18. Who did Jesus say is our neighbor?

19. How can we show our love for God?

20. Can wayward people expect God to show His love for them?

21. What three things were accomplished by the raising of Lazarus?

#### Answer Key to Review for 3rd Quarter

1. They went on a mission to teach the gospel. 2. That they might rest and receive further instructions. 3. They wanted to make Him their King. 4. They started across the sea in a boat. 5. Because his faith wavered. 6. He healed their sick. 7. That He came to give spiritual food and not earthly goods. 8. He went into a region occupied by Gentiles. 9. He healed a blind man. 10. "Christ, the Son of the living God." 11. Peter, James and John. 12. Jesus was transfigured. 13. Elias and Moses. 14. "This is my beloved Son; hear Him." 15. The feast of tabernacles. 16. That He taught the things which God sent Him to teach. 17. (1) That God is our Father; (2) That we should pray sincerely; (3) That we should desire that God's will be done. 18. Anybody who needs our help. 19. By loving and serving His children. 20. Yes, if they forsake evil and return to Him. 21. (1) Jesus' friend was restored to life; (2) The apostles' belief and faith were strengthened; (3) God was glorified.



L. D. S. SUNDAY SCHOOL, LARAMIE, WYOMING

Taken on Mothers' Day, May 8, 1932. 73 Present. A. E. Bowman, Presiding Elder.



# CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

## LESSONS FOR SEPTEMBER

Ages 10 and 11

### CONCERT RECITATION

#### Eighth Article of Faith

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

First Sunday, September 4, 1932

#### Lesson 32. The Kirtland Temple.

Text: Sunday School Lessons, No. 32. Supplementary References: "Essentials in Church History," Smith, pp. 153, 154, 188-192; Doc. and Cov. Commentary, pp. 890-893; see also second paragraph of p. 276; "One Hundred Years of Mormonism," Evans, pp. 202-210; "The House of the Lord," Talmage, pp. 61-109; History of the Church, The Prophet, Vol. 1, pp. 349-352, Vol. 2, pp. 427-428; "Life of Heber C. Kimball," pp. 103, 104. If you can possibly secure the Historical Record, (Jensen), you will be greatly repaid for reading pages 74-80. Also see any other history of the Church for the "Kirtland Temple" in the index.

Objective: To show that God in a very marvelous manner recognized His Temple, His Church and His People.

#### Organization of Material:

- I. Revelation regarding the building of the Temple.
  - a. Temple building was a new step for the Church.
  - b. The Saints must be schooled.
- II. Temple completed at a great sacrifice.
  - a. Saints were poor.
  - b. \$40,000 a huge sum for those days.
- III. Remarkable events at dedication.
  - a. Prophecy and speaking in tongues.
  - b. A noise like the rushing of wind.
  - c. Bright light upon temple.
  - d. Angels enter the services.
  - e. Christ, Himself, seen by Frederick G. Williams, who was the Prophet's counselor.
- IV. Fast-day healings.

Crutches are thrown away.
- V. Christ, Moses, Elias, and Elijah appear.

a. See Section 110 for keys given.

b. The meaning of turning the hearts of fathers and children toward one another.

#### Lesson Enrichment:

One man, who had paid \$700 toward the erection of the Temple, left the Church because when he arrived late at the services, the house was crowded to capacity and he could not get in. He became a bitter enemy. This shows that he was a good member only so long as things went his way.

In the Doctrine and Covenants Commentary, page 726, it reads, "On the first day of dedication, President Frederick G. Williams, one of the Council of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in His vesture without seam, came into the stand and accepted of the dedication of the house; and that he saw him, and he gave a description of His clothing and all things pertaining to it." (George A. Smith, Journal of Discourses, Vol. 11, p. 10.)

Sister Eliza R. Snow in the Historical Record, page 78, gives us a remarkable event saying, "A singular incident in connection with this shout, (That is the temple shout of Hosanna, Hosanna, Hosanna, to God and the Lamb, Amen, Amen, and Amen,) may be discredited by some, but it is verily true. A notice had been circulated that children in arms would not be admitted at the dedication of the temple. A sister who had come a long distance with her babe, six weeks old, having on her arrival heard of the above requisition, went to the Patriarch Joseph Smith, Sen., in great distress, saying that she knew no one with whom she could leave her infant; and to be deprived of the privilege of attending the dedication seemed more than she could endure. The ever-generous and kind-hearted father volunteered to take the responsibility upon himself, and told her to take her child, at the same time giving the mother a promise that her babe should make no disturbance; and the promise was verified. But when the congregation shouted 'Hosanna,' that babe joined in the shout. As marvelous as that incident may appear to many, it is no more so than other occurrences on that occasion."

Application: In all ages God has been exceedingly pleased toward his children

who sacrifice to build Him a Holy Temple. Read how fire and a glorious cloud came from heaven at the dedication of Solomon's Temple (II Chronicles 5:13, 14; 7:1-3). Seek for some experience that you can relate, teaching the reason for the building of temples, leaving a longing with every child to enter God's holy House. If you apply this lesson properly, you will sow everlasting seeds for good.

### Second Sunday, September 11, 1932

#### Lesson 33. Trying Days at Kirtland Follow Great Blessings.

Text: Sunday School Lessons, No. 33.

Supplementary References: "Essentials in Church History," by Smith, from page 169 to 192, read the material bearing upon this lesson; see also pp. 196-198 for the story of the Safety Society; see in any history of the Church such headings as "High Council, Patriarchs, Twelve Apostles, Seventies, Book of Abraham, etc.;" for the Book of Abraham, see One Hundred Years of Mormonism, Evans, pp. 164, 165, also in "A Comprehensive History of the Church," Roberts, see "Abraham, Book of." The Index is in the Sixth Volume.

Objects: (1) It is necessary for the Church to have the same organization that existed in the primitive church, viz., Apostles, prophets, pastors, teachers, evangelists, etc., "for the perfecting of the Saints, for that work of the ministry, for the edifying of the body of Christ." (2) Fault-finding and criticism of the leaders of the Church often lead to apostasy.

#### Organization of Material:

- I. High Council organized.
  - a. Twelve judges and three presidents.
  - b. (For their duties, see Section 102.)
  - c. Their important verdict regarding the Word of Wisdom.
- II. Quorum of the Twelve organized.
  - a. To be twelve supreme judges.
  - b. To be Special Witnesses of Jesus Christ to all the world.
  - c. Sustained as Prophets, Seers and Revelators.
  - d. To supervise the whole Church in connection with the three presidents.
  - e. The only ones to whom revelations for the whole Church are given.
- III. Quorums of Seventy organized.
  - a. To stand next in authority to the Twelve.
  - b. Organized on heavenly plan.
- IV. Patriarchs.

- a. Five Patriarchs have presided over the Church.
- b. Joseph's father the first.
- c. To bless the people.
- V. The Book of Abraham.
  - a. Written by Abraham.
  - b. Brief history of God's people down to Abraham's time.
  - c. Story of the earth and other planets.
  - d. Found in Catacombs of Egypt.
  - e. Translated by the Prophet.
  - f. Found in the Pearl of Great Price.
- VI. Days of Great Trial.
  - a. Speculation.
  - b. Kirtland Safety Society.
  - c. The panic of 1837.
  - d. Sad days of apostasy.

#### Lesson Enrichment:

A few days after the High Council was organized the Prophet addressing them said, "In ancient days councils were conducted with such strict propriety that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the council, by the spirit, was obtained, which has not been observed in this Church to the present time. (Hist. Church, Vol. II, p. 25.)

When Zion's Camp returned from its long journey to Missouri, the Prophet Joseph stated that "it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, before the coming of the Lord, which was nigh." (Hist. Church, Vol. 2, p. 182.) During the meeting which followed, the Prophet called upon the Three Witnesses (Oliver Cowdery, David Whitmer and Martin Harris) to select the twelve chosen men. This, of course, was done under the Prophet's direction. About two weeks later, February 28, 1835, the Prophet also organized the Seventies. "They form a quorum equal in authority to the Apostles. When the Kirtland Temple was dedicated, the Prophet called upon the assembled Saints to acknowledge the Presidents of the Seventies, 'As apostles and special witnesses to the nations, to assist the Twelve in opening the gospel kingdom among all the people.' This was done by a rising vote." (Doc. and Cov. Commentary, p. 864.)

With the mummies that the Church purchased, 1835, were the writings of Abraham, and also the writings of Joseph who was sold into Egypt. If the works of Joseph were ever translated, they were never published. Emma, the Prophet's wife and also Lucy, his mother, had these things including the mummies under their charge, exhibiting them at Nau-

voo. The Chicago Museum, a few hundred miles eastward, in the same state, secured them. Here they were destroyed by fire in 1871. Thus we see how easy it is for valuable things to be lost.

#### Application:

Since the leaders of our Church were selected in 1835 from the "True and Tried," isn't it just possible that our own trials, if bravely conquered, will bring us one step nearer the goal for which we are struggling? Can you give instances where great blessings have followed sacrifices?

### Third Sunday, September 18, 1932

#### Lesson 34. Seven Witnesses Leave the Church

Text: Sunday School Lessons, No. 34.

Supplementary References: In order to get the lives of these men in today's lesson turn to the index of the following books, examining for yourselves their activities and testimonies. See Essentials, Smith; One Hundred Years of Mormonism; Any of the Church Histories or Commentaries or Biographies. Three of the Eight Witnesses to leave the Church were Jacob Whitmer, John Whitmer, and Hyrum Page. Also see Roberts' New Witness for God; Heart of Mormonism, Evans, pp. 67-71.

Objective: Though one may be blessed with the visions of heaven yet these will not insure him against the powers of the evil one; "the race is not to the swift nor the battle to the strong," but to him that endureth to the end.

#### Organization of Material:

- I. No fraudulent agreement between Joseph Smith and Witnesses.
  - a. Witnesses excommunicated, yet tell the same story.
  - b. Although they fought the church, their testimonies remained the same.
  - c. A dying testimony is a forceful testimony.
  - d. They had nothing to gain by continuing a deception.
  - e. Such testimony would stand in courts of law.
- II. Oliver Cowdery.
  - a. For nine years, April 6, 1829, to April 13, 1838, he was a mighty force in the Church.
  - b. Visited by a whole group of heavenly messengers, including Christ, himself.
  - c. Out of the Church ten years, 1838-1848.
  - d. Publicly acknowledges his errors.
  - e. Re-instated.
  - f. Dies two years later at 43 years of age.

g. Bears fervent testimony to the last.

h. Dies among non-members.

#### III. David Whitmer.

- a. Like his brother-in-law, Oliver, David for nine years stood true and faithful to the Prophet, coming and going the same year as Oliver.
- b. Out of the Church 50 years, yet true to testimony.
- c. He also dies among non-Mormons.
- d. His dying testimony is remarkable.

#### IV. Martin Harris.

- a. He is 22 years older than the other witnesses, old enough to be their father.
- b. From the time Joseph was ten years of age, Martin knew of his first vision; then the coming of Moroni; the various visits and the receiving of the plates; paid three thousand dollars for publication of Book of Mormon, left church in 1837; returned 33 years later; died true to testimony.

#### V. Jacob and John Whitmer and their brother-in-law, Hyrum Page.

- a. They were three of the Eight Witnesses.
- b. Never return to the Church yet bear faithful testimonies.

#### VI. Mary Whitmer.

- a. Church organized at her home.
- b. Baptized twelve days later.
- c. Sees Moroni and the plates.
- d. Receives instructions from the messenger.
- e. Follows Church to Kirtland, then to Missouri, but leaves Church with her husband and several sons and sons-in-law, 1838. (Sons-in-law were Oliver Cowdery and Hyrum Page.)
- f. Continues to bear testimony to day of her death, 1856. (For further material regarding the Witnesses, see lesson seventeen, May 15, 1932, Leaflet and Instructor.)

It is a wonderful thing to stand true to our convictions.

### Fourth Sunday, September 25, 1932

#### Quarterly Review

This Sunday completes nine months of work, just three-fourths of the year is over. Again we have our KNOWLEDGE GAME. Since we receive two points for each question answered correctly, let's see how near 100 we can score. Ready, Begin.

(Note: Only the Teacher's Key will contain the numbers and the words in parenthesis.)

..... (1. Samuel) Smith was the

first missionary who walked twenty-five miles, trying to sell the ..... (2. Book) of Mormon. It was he who left the Book with John P. Green, who handed it to ..... (3. Young) family, thereby bringing into the Church one of its future Presidents. Parley P. .... (4. Pratt) was also converted when he read this wonderful book. An ..... (5. angel) told Joseph to use home-made wine, and a little later the Prophet was inspired to use ..... (6. water) in place of wine.

About three months after the Church was organized, the Lord told Joseph to have ..... (7. Emma) Smith select hymns. She was also called to become an elect lady. Because her parents and brothers and sisters refused to protect ..... (8. Joseph) and ..... (9. Emma) they were compelled to move up to the Whitmer home where the ..... (10. Church) had been organized. Both of them ..... (11. cried) when they looked at their home for the last time.

At the fall conference, four missionaries were called to preach to the ..... (12. Indians), who lived down in Jackson County, ..... (13. Missouri), the place for ..... (14. New) Jerusalem. Although they failed to convert any of the Red ..... (15. Men) yet many of the ..... (16. White) men were baptized. At Kirtland, a minister by the name of Sidney ..... (17. Rigdon) was converted and almost all his ..... (18. church or people). It was here also that Edward Partridge, the first ..... (19. Bishop) of the Church was found. Mr. Carter was converted by reading a Book of ..... (20. Mormon) left him when Parley P. Pratt was arrested. The big bulldog could not catch Brother ..... (21. Pratt).

About nine months after the Church was organized, Joseph received a revelation for the Church to move to ..... (22. Kirtland), Ohio, where Sidney Rigdon presided over the largest branch of the Church, even more members than in New York. A few months after Joseph and Emma moved to Ohio, ..... (23. twins) were born, but they live only a few hours. In fourteen months the ..... (24. Church) increased from ..... (25. six) members to two thousand.

Joseph and twenty-eight elders, followed by many saints in 1831 went down to Jackson County and dedicated the place for the erection of a ..... (26. temple) in the New Jerusalem which was to be built. When the first house was built ..... (27. Twelve) men

carried the first ..... (28. log) representing the twelve tribes of Israel. For about seven years, part of the Mormons were at ..... (29. Kirtland), Ohio, and the others were a thousand miles west at ..... (30. Jackson) County, Mo.

When sister Murdock died her ..... (31. twins) were given to Joseph and Emma. A year later, one of them ..... (32. Died) at the time when Joseph was tarred and feathered. A few months after this, a wicked Inn Keeper tried to kill Joseph by giving him ..... (33. poison), making him vomit until he threw his ..... (34. Jaw) out of place. Much of his hair also came out.

The Lord told the Prophet to write and warn the people in Jackson County, telling them that if they repented not, they should be ..... (35. driven) out of the land and that another people would be raised up to build the ..... (36. New) Jerusalem and the Holy Temple. When the mob began gathering, they carried a ..... (37. Red) flag, denoting blood and death. Twelve hundred saints were driven northward across the Missouri River, and about ..... (38. two hundred) homes burned.

When the Prophet heard of the trouble, the Lord told him to organize Zion's ..... (39. Camp), taking five hundred men to Jackson County, aiding the saints in getting their land back. Since two hundred five brethren were all that would go, the Saints were not restored to their lands. The Twelve Apostles and other leaders, however, were chosen from Zion's ..... (40. Camp). This was the one way the Lord had of trying them out. Parley P. Pratt says that an ..... (41. Angel) awoke him, calling him to awake and be on his journey. On the very night when the mobbers from Jackson County were about to attack the Prophet and his Camp, God sent a terrible ..... (42. Hail) storm with fierce lightning and howling wind. The mob was forced to retreat.

The great man, ..... (43. Brigham) Young, had the gift of tongues on the first night he met the Prophet, and Joseph prophesied that this man would yet become President of the Church. On Christmas day, Joseph received a revelation telling of the great Civil ..... (44. War), and that after it was over, war should be poured out upon all nations. Soon after this revelation, Joseph organized the ..... (45. School) of the Prophets. It was while these men were meeting, being taught in God's ways, that the ..... (46. Word) of Wisdom was given.

At the dedication of the Kirtland .....



(47. Temple), angels were seen, and a week later, while Joseph and Oliver were there praying, Christ, Moses, Elias and Elijah came, instructing the brethren in the Lord's work. Elijah made special reference to the ..... (48. Work) for the dead in the temples.

One of the first important decisions given by the High Council in the New

Church was officers in the Church should not break the Word of ..... (49. Wisdom). Out of the thirteen witnesses to the Book of Mormon, ..... (50. Six) of them left the Church; but not one of them while out of the Church denied his testimony; but upon his dying bed, declared that he had seen the plates and knew that Joseph had translated them.

## Kindergarten Work Praised

*By Horace H. Cummings*

Familiarity lessens appreciation. We have many of the very choicest privileges, advantages, and talents in our Church that we scarcely recognize because of our daily contact with them. But when a stranger comes into our midst and we show him what we have, and he covers us with most enthusiastic praise and congratulations, it stimulates our appreciation, at least temporarily.

A pleasant instance of this kind occurred a number of years ago when the writer had the pleasure of conducting Dr. A. E. Winship and two or three other eminent educators from the east through one of our Sunday schools in Ogden.

We visited each of the departments, beginning with the Parents Class and ending with the Kindergarten department. They found much to surprise and please them in each of the rooms, but the climax was reached when we got into the Kindergarten room.

There were five groups in this room—one in each corner and one in the middle. A young lady teacher was in the midst of each group, giving the chief story lesson of the day, and the children huddled around her were so absorbed with her work that we passed freely among the groups, stopping here and there, listening to the words of the teachers and responses of the children, and the little ones seemed not to be aware that they had visitors.

When we got outside the building these gentlemen praised the work of these young teachers in the most enthusiastic and extravagant manner.

"From what kindergarten school did

they graduate?" asked Dr. Winship, evidently with the idea of commending that school.

"Oh, they are not kindergarten graduates," I replied.

"But how could they ever acquire such wonderful ability without?" he asked, still unwilling to believe me.

"Dr. Winship," I argued, "we have over a thousand Sunday schools in our church, and in each is a department similar to this one according to the size of the school, and doing similar work. Now, no man knows the schools of the United States better than Dr. Winship. Where are there kindergarten schools numerous enough and large enough to graduate so many teachers as we have at work?"

"How, then, do they acquire such ability?" he asked, yielding reluctantly to my argument.

I then explained that we have kindergarten graduates in our Sunday School boards who give instructions once a month to the teachers at our Union meetings; they also visit their classes and give them what help they can. They are all volunteer teachers, receiving no pay for their work, and their great earnestness and devotion, together with the nature of the lessons they give, hold the children.

I might have added, what I verily believe to be true, that as a people we are naturally teachers. The chief work of our Church is to teach the world, and we were chosen for that work. Surely our kindergarten teachers do wonderful work considering the training they receive.

# P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

## LESSONS FOR SEPTEMBER

Ages 7, 8 and 9

### CONCERT RECITATION

(Use memory gem in lesson for September 11th).

First Sunday, September 4, 1932

#### A Picture Lesson

If each teacher has in her hands the Primary set of colored pictures and the Bible Primer (Old Testament) this lesson period will be full of interest. Teachers of little children should not be without pictures. They carry over thoughts when words do not. The pictures and book suggested here may be purchased at the Deseret Book Company.)

This period is the children's period for expression. As they look at the pictures they tell the teacher and the other children the message the picture gives to them.

While observing the picture of Ruth and Naomi, let the children tell which woman is Naomi, which is Ruth and which is Orpha. Where is Naomi going? Why is she going back to her husband's people? Who wishes to go with her? What did Ruth say to her? How did Ruth help Naomi when they reached her old home town? When Ruth's little son came, how did Naomi feel? Ruth's name has lived in happy remembrance through all these years. She became one of Jesus' grandmothers. But her goodness to Naomi, her mother-in-law, and her kind words to her have made her story very dear to all people. How do we honor our fathers and our mothers? Another picture of Ruth and Naomi is found in *The Instructor* for 1929, page 353.

Bring to class again the Tabernacle which was used last month when the lesson on the Moving Tabernacle was developed. This time let the children take turns telling all about it. Show the beautifully colored picture of it which is found in the Bible Primer also. Why did the Children of Israel need a church? Why was it necessary that it be a movable one? What was the Ark of the Covenant? What was put in it? Where was it kept? How did the people feel

when their tabernacle was finished? Where did the people stand when they went to meeting? What did they do on the Sabbath day? How do we keep the Sabbath Day holy? How do we act in the House of the Lord? (See also the picture "Tabernacle in the Wilderness" in *The Instructor*, for 1929, page 354.)

In the Bible Primer (Old Testament) we have a lovely picture of the men Moses sent out to look at the land near by. See what beautiful fruit they are carrying. Which of the twelve men dared to tell the truth? What was the trouble with the others? How was Israel punished because she did not believe the words of the two men who dared to tell the truth? When may boys and girls dare to tell the truth?

Let one child start to tell the story of the "Rod That Blossomed." Then let the children help her finish it. Whose rod was it that blossomed? Why did God cause such a thing to happen? In what ways may Our Father help boys and girls of our age?

Second Sunday, September 11, 1932

#### Lesson 28. The Call of Joshua.

Text: Numbers 27:12-23; Deuteronomy 1-11 chapters and 29-34 chapters. Sunday School Lessons, Third Quarter, No. 28.

Objective: The Lord guides and blesses His people when they are willing to obey His commandments.

Memory Gem: "Be strong and of a good courage; be not afraid, for the Lord, thy God, is with thee, whithersoever thou goest." (Joshua 1:9.)

Songs: (If not already taught, use the "Obedience" song given you at Conventions this year, for the new song of the month.)

Pictures: "Joshua Called As Leader." Bible Primer, (Old Testament) page 63. "Moses," *The Instructor*, 1929, page 370.

Organization of Material:

I. The Children of Israel Face New Problems.

a. Are compelled to fight as they go forward.

b. They had need of great courage.

1. Spiritual—to remember to serve God always.

2. Physical—to dare to overcome obstacles.
- c. Joshua had twice shown such courage.
  1. Led Israel in her first battle.
  2. Dared to speak the truth.
- II. Moses' Work Finished.
  - a. The Lord's command to him.
    1. To lay his hands upon Joshua.
    2. To go up into the mountains.
  - b. Moses reviews their history to his people.
    1. Reminds them of God's goodness to them.
    2. Pleads for them to obey the God of Heaven.
  - c. He writes God's laws for his followers.
    1. These laws to be carried with them.
    2. Read every seven years.
  - d. Teaches them a song telling of God's mercy.
  - e. With a promise, he says farewell.
- III. The Lord Chooses a New Leader.
  - His advice and promise, "Be strong."
  - "I will not fail thee."

Lesson Enrichment—Point of Contact: Talk with the children about how they choose a leader in their games. Sometimes they count, "One, two, three, out goes she," and "she" is the leader. Other times, children think of the good qualities a child possesses before he is chosen, because the success of the game often depends upon the kind of a leader who is chosen to lead it.

When God chooses a leader for His people, He chooses one who is very strong in the ways that the people need him to be strong. When Moses was chosen to be the leader for Israel the Lord knew that he was patient and full of faith. He knew that he understood the ways of the Hebrews as well as the ways of the Egyptians. The work that Moses had to do required this knowledge and this faith. Moses did his work well, he talked face to face with God. Indeed Israel never had another prophet like Moses.

Now that Israel had reached the Promised Land, she needed a soldier full of courage and strength to lead her in battle to possess the Promised Land. So let us see who was chosen.

It will be an inspiration to teachers if they will read very carefully the chapters suggested in the Bible text. These chapters help us to realize that God is the God of all, and that the children of Israel were his special people. He was training them day by day spiritually and physically. He allowed them to go hungry and to walk out of doors, that they might learn endurance and become strong

in their bodies. He gave them many laws to obey. He punished them once in a while and blessed them many many times that they might know the difference between the God of Heaven and the gods the other nations worshipped. God trained them thus hoping that they might be strong enough not to be influenced by their neighbors when they reached the Promised Land, but that they would rely upon Him.

When teachers introduce Joshua in the story for today, stress the point that God had already tried him and that he had good courage. Tell the children how he was the leader in Israel's first battle and how again he dared to tell the truth. When God looks for leaders He looks for just such men.

Illustrations—Application: In the class room activities, call upon the children to lead the march, to assist you in arranging chairs, wraps, and other little duties. Incidentally mention the fact that you are sure John can do exactly as he is told so he will make a good leader or a good helper. Let the children tell about Boy Scouts or older brothers or sisters who have been called upon to do special work because they were strong enough to do as they were told. Find out from the children some of the things in which their school teacher expects them to obey. Let them suggest just how they are going to manage to do it.

Third Sunday, September 18, 1932

### Lesson 29. Crossing the Jordan.

Text: Joshua 1, 2, 3, 4. Sunday School Lessons, Third Quarter, pamphlet, Lesson No. 29.

Objective: The Lord guides and blesses His people when they are willing to obey His commandments.

Memory Gem: "All that thou commandest us we will do, and whithersoever thou sendest us we will go."

Songs: "Obedience"—Kindergarten and Primary Songs. (Thomassen.)

Pictures: "Crossing the Jordan." Primary Set of Colored Pictures, Set I, picture No. 66. "Children of Israel Crossing the Jordan," Bible and Church History Stories, page 114. "Crossing the Jordan," Bible Primer (Old Testament) page 64.

#### Organization of Material:

- I. The Lord Speaks to Joshua.
  - a. Commands him to cross the Jordan with his people.
  - b. Promises to be with him.
  - c. Cautions him to obey the laws given to Moses.
    - His success depends upon his willingness to obey.

- d. Joshua heeds the command.
  1. Calls his people to make themselves ready.
  2. Their willing response.
- II. Joshua Prepared His People for the Journey.
  - a. Sends spies to find the condition of the land and the people. Their report encouraging for Israel.
  - b. Moves camp to the banks of the Jordan.
  - c. Gives detailed instructions.
- III. The Hosts of Israel Cross on Dry Ground.
  - a. Priests with the Ark stand in the river bed.
  - b. The waters of the Jordan are "cut off."
 

Flow as usual when all have crossed.
  - c. An altar made for a memorial. To remind the people of God's blessing at this crossing.

**Lesson Enrichment—Point of Contact:**  
 About this time some leaves are beginning to fall from the trees. Get the children to explain the reason for this. In another month most of the leaves will be on the ground. How often does this happen? What would happen to the branches of the trees, if the leaves were still there during the heavy snows of winter? What would happen to the leaves themselves? What other things does Mother Nature do every autumn? Try to think of a single tree, a flower or a blade of grass that does not listen to Mother Nature's call to it. Have you ever stopped to think that little plants and grasses have more courage than boys and girls do sometimes? Boys and girls often hear a mother's call, but how often do they heed it?

The children of today's story said to their leader, "All that thou commandest us we will do, and whither so ever thou sendest us, we will go."

**Illustrations—Application:** Encourage the children to tell of situations in which people have listened to what they were told to do and also of situations in which they have not listened. Find out if there has been an advantage in the situations in which they have been obedient. Let the children suggest experiences in which it is always safe to obey.

Fourth Sunday, September 25, 1932

### Lesson 30. The Fall of Jericho.

Texts: Joshua 5, 6. Sunday School Lessons, Third Quarter Pamphlet, leaflet No. 30.

Objective: The Lord guides and blesses

His people when they are willing to obey His commandments.

**Memory Gem:**

"Obey the Lord when trials appear,  
 He'll point the way, and be ever near."  
 Songs: "Dearest Children, God is Near You."—Deseret Sunday School Songs.

Pictures: "The Taking of Jericho," Primary Set of Colored Pictures, Set I, Pictures No. 67; "The Walls of Jericho Fall Down," The Instructor for July, 1929, page 415.

**Organization of Material:**

- I. Children of Israel Rejoice in the Keeping of the Passover.
  - a. Were as happy as little children.
  - b. After the feast was held the manna ceased to come.
- II. The Strange Siege.
  - a. An angel gives Joshua instructions. Joshua humble and willing to obey.
  - b. A procession marched once a day for six days.
  - c. On the seventh day, city encircled seven times.
  - d. A great shout ends the siege.
- III. God's Promise Fulfilled.
  - a. The walls of Jericho fall as if by an earthquake.
  - b. The Israelites take possession.

**Lesson Enrichment—Point of Contact:**  
 Suppose we let the children tell about a parade they have had among themselves during the summer. Perhaps this parade was made up during the month of July. One child undoubtedly carried a flag (a real one, a paper one, or an imaginary one.) Another played a drum. What did others carry and what did they do? Where did this parade go? Who led the parade? Who was the last one in it? With what does a circus parade begin? With what does it end? How many have seen a Twenty Fourth of July parade? What was in such a parade? The parade which Joshua, the hero of today's story made was quite different from any of these parades. Let us hear about it.

In developing the Fall of Jericho with the children help them to realize that Joshua's parade was well organized. It had definite leaders. The people were organized into companies with princes, chiefs and captains leading them. They had received definite instructions and every one of them obeyed the instructions strictly. Since the trumpet played an important part in the parade perhaps the children could stand and play for a rest exercise, some imaginary trumpets. They could hum softly the song for the day as their trumpet solo. Since they are to play that they are Joshua's soldiers they will take care to stand erect, and follow



their teacher's directions to the letter. (Where Primary and Kindergarten classes meet together this rest exercise may be impracticable.)

Help the children to understand clearly that during all the years of their wanderings in the wilderness that God fed them with quails and manna, but now that they were camped in a country where food could be obtained the Lord expected them to secure their own food.

Make clear also that the unleavened bread, which they ate during the Feast of the Passover had not risen. It was more like our crackers.

Illustrations — Application: Call for

stories or incidents and tell some of your own experiences in which people have been guided and blessed when they have been obedient to God's laws. Discuss in simple language with the children, the following points. As Latter-day Saints, we have a definite suggestion from the Lord to us. This suggestion has with it a beautiful promise. What does the Word of Wisdom promise to us? What does it suggest that we do? Why do coaches ask their football players not to smoke? Why have you made up your mind never to smoke? What harm does coffee do? What is a good drink for boys and girls instead of coffee and tea.

# KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt

## LESSONS FOR SEPTEMBER

(Ages 4, 5 and 6)

### CONCERT RECITATION

"Remember your prayers, little children,  
Both morning and evening each day;  
The Lord is e'er ready to hear you  
He likes all His children to pray.

First Sunday, September 4, 1932

#### The Children's Period

This period is one of the most important ones we have with our children. It offers to them an opportunity to tell what is in their souls about the lessons we have developed. We all know that the thoughts we are able to express are those we know the best. One of the fondest aims of a kindergarten teacher is to foster expression by her pupils. And what an excellent mirror it is for us, as teachers, to look into, for the children will express to some degree what we have impressed upon them.

The lessons used during the month of August are all illustrated by beautifully colored pictures in our set. Let the children look at the picture without saying a word for a moment. Then ask one of the youngest ones to tell which man he thinks is Jesus. Ask another what this excited man wishes. How can we tell that he is worried about something? What does his hand which is raised high and almost pointing, suggest to us? What was Jesus' answer? When the nobleman

neared his home, who came out to meet him? What did they say? Who are God's servants in our town? What can they do for us?

Even though the painters of Jesus represent Him according to their own individuality there seems to be a resemblance to each other of most of the pictures of Jesus. It is well to let the children find Him in every picture we exhibit. When we show pictures to the class, we should show them particularly to the youngest members that they may be sure to get the story and its message. Jesus is very easy to find in the picture representing "Christ Blessing Little Children." What is He doing for the children? Who thought Jesus did not have time to bless the children? What did they do? What was Jesus' answer? When Jesus spoke He said words which mean that God loves little children. [What are these words? How many of us have little children at home to love and to serve? How may we serve them?

Our last picture tells us about a wonderful feast Jesus served to five thousand guests. First He served them a spiritual feast, so that their hearts and minds were filled with good things to think about. Then He fed their bodies that they might have strength to do the things their hearts wished them to do.

Gem for the month:

"If a cross word wants to be said

Don't let it, don't let it.

Say two kind words instead.

And then you'll forget it."

Songs for the month: "Forgiveness"

and "What I Can Do"—Kindergarten and Primary Songs.

### Second Sunday, September 11, 1932

#### Lesson 41. The Sermon on the Mount.

"Blessed are the merciful for they shall obtain mercy."

Texts: Matt. 5; Luke 6:(36); Book of Mormon, III Nephi, 12th chapter; "Life Lessons for Little Ones," Lesson No. 41.

Objective: Happiness comes to those who are kind and merciful.

##### Organization of Material:

##### I. Jesus Teaches His Disciples:

- a. He was on the mountain side.
- b. Had spent the night in prayer.
- c. Had just chosen His twelve apostles.
- d. He taught the right way to live. That they might some day go home to God.

##### II. He Gives the Beatitudes.

- a. These truths were given for all people.
- b. "Blessed are the merciful."
  1. Its meaning to a little child.
  2. It contains a promise.
  3. Illustrations.

Lesson Enrichment—Point of Contact: Little children of kindergarten age often make a promise or have some one make a promise to them. So perhaps a good approach to this lesson would be to talk a moment or two about promises. One day a mother went down town. Her little boy wanted to go too. The mother could not let her little boy go, so she said, "Johnnie, you remain home and do as you are told, and I'll bring you something from town." So the little boy remained home. He did as he was told. When the mother came home she kept her promise. She brought him two new handkerchiefs. When Jesus was here on earth He made some promises. These promises were made to His twelve apostles for all the people in the world. These promises were made to you and to me. Many of Jesus' promises were made to come true, as a whole, after we have finished our work here and have gone home to live with God. But part of Jesus' promises come true while we are here with each other. Just to do the things He tells us makes us happy.

Jesus told us to do many, many things to make us happy. If we wrote down all these things we could have a Book of Happiness. (Teachers may make a little book out of several folded sheets of paper. Tie the sheets together in the center on the fold to make a book. The ties may be colored yarn or bright ribbon. Each Sunday after the lesson has been

developed she could write on a new page one more thing Jesus told us to do to make us happy. The children should see the teacher write the truth in her book. Then she could hold it up and read the simple words she has placed there. In this lesson they will be "Blessed are the merciful, for they shall obtain mercy." Other truths may be worded much simpler.)

Illustrations—Application: Little children of kindergarten age are often rather cruel to bugs, to cats, to dogs, etc. Has it ever occurred to you that many who are unkind to such things have never thought from the viewpoint of the animal or insect. Take a moment to tell children that bugs like to remain on their feet, they are more comfortable that way. Whenever a child can help a bug without hurting himself he should do so. Dogs and cats love people who are kind and merciful to them. Often they can do tricks for little people. Sometimes they can do good turns for those who are kind to them. Let the children tell how they may show mercy to animals, to insects and to birds.

Even if a playmate has slapped you, how may you show him mercy?

Rest Exercise: Pretend at doing kind acts for our animal friends. Carry a pan of water into the yard, stroke the cat's fur very gently; Pat the dog on the back carefully, gather an armful of greens for the rabbit.

### Third Sunday, September 18, 1932

#### Lesson 42. The Sermon on the Mount.

"Blessed are the peacemakers for they shall be called the children of God."

Texts: Matt. 5:9; "Jesus the Christ," chapter 17. "Life Lessons for Little Ones," Lesson No. 42.

Objective: Joy and happiness comes to all those who live in peace and harmony.

Pictures: Show pictures of little folks helping each other, playing together in peace, etc. (Every teacher of little children should be constantly saving pictures from magazines and newspapers that she may always have an abundance from which to choose.)

##### Organization of Material:

##### I. Jesus Knew the Characteristics (Ways) of Mankind (of little children.)

- a. Knew that people sometimes disagree.
- b. That disagreements often lead to violence.
- c. There is real need to forgive and forget.

##### II. He Planned for Peace and Harmony.

- a. Showed the need for peacemakers.
- b. Gave a beautiful promise to them.  
"Blessed are the peacemakers, for they shall be called the children of God."
- c. Illustrations of children who are trying to obtain this promise.

**Lesson Enrichment—Point of Contact:** Sometimes when little folks are worn and tired, they get cross. When they are ill they are often cross too. If some little people can't have what they wish just when they wish it they become angry. Then there are other little folks who can't take care of their hands and their feet. Their feet get in other people's way and their hands nudge other people. When such little folks play together, they are sure to have trouble. They quarrel. Jesus understood these things. He wished people to be happy so He told them how to keep from quarreling. When He was on the mountain talking to his disciples, He praised those who can keep from quarreling, the peacemakers. He said, "Blessed are the peacemakers, for they shall be called the children of God." What a glorious thing to be called the children of God.

**Illustrations—Application:** After the lesson has been developed, encourage the children to tell of times when someone has kept a quarrel from starting. Once a little boy hit a little girl right in the face. At first she was angry and was about to hit back. But she remembered how to take care of her temper. So she ran out of the room as fast as she could go. Of course, there was no quarrel.

Once there was a man named Socrates who had a homely face, but his spirit was very beautiful. He had said to God once, "I pray thee, O God, that I may be beautiful within." Sometimes unkind people said unkind words about him. Rude children often poked fun at him as he walked down the street. But no matter what was said to him, he kept his temper. Sometimes he said interesting things to these people, other times he told them funny stories to make them laugh. When he talked to them this way there were no quarrels. He was a real peacemaker.

Children know a Mother Goose rhyme which tells how a happy old man turned a cloudy day into a bright one. The rhyme is—

One misty, moisty morning  
When cloudy was the weather  
I chanced to meet an old man  
Clothed all in leather.  
He began to compliment.  
And I began to grin.

'Twas "How do you do"  
And "How do you do"  
And "How do you do," again.  
There is another little rhyme which tells little folks what to say to keep from trouble. It is—  
Seldom "can't,"  
Seldom "don't,"  
Never "sha'n't,"  
"Never "won't."

**Rest Exercise:** The children may stand in a circle and each child in his turn may run to one he chooses, shake his hand and say, "How do you do, I'm glad I know you." The teacher will guide the children's choices that all may have a turn.

**Fourth Sunday, September 25, 1932**

#### Lesson 43. The Sermon on the Mount.

"After this manner therefore pray ye," etc.

Texts: Matt. 6:5-15; Jesus the Christ, chapter 17. Life Lessons for Little Ones, Lesson No. 43.

Objective: God is pleased with those who pray to Him humble and sincerely.

Organization of Material:

- I. Jesus Talks of Prayer.
  - a. Prayer is talking to God.
  - b. Prayer should be simple.
  - c. Not to be heard by men.
- II. He Gives His Disciples a Sample of a Prayer.  
The Lord's Prayer.
- III. Children's Prayers Generally Have Three Parts to Them.
  - a. The "thank you" part.
  - b. The "asking" part.
  - c. The "closing" part.
 All prayers end "in the name of Jesus Christ."

**Lesson Enrichment—Point of Contact:** Teachers will sing a prayer song with their children. They may choose the one the children know best, or it may be one verse of "Did you Think to Pray." Show several pictures of children kneeling in prayer. Then follow the story as suggested in "Life's Lessons for Little Ones."

When the prayer lesson has been developed have the children offer, in each group, a special prayer with you for some one who is ill, or in distress. Or it may be a special prayer for our kind parents or our good bishop, or for us. The teacher will say very simple words asking for what she desires and the children will repeat each phrase after her. Make this prayer as impressive as possible.

When the class program is completed let a little child offer the closing prayer.

## The Gadianton

(From page 380)

Nevertheless, he was permitted to accompany Lachoneus during the two days he remained upon the journey the Chief Judge made from one point to another to address the multitudes. So, instead of losing himself in the crowd to hear what was said, he stood near the speaker, garbed in the wild costume of the Robbers, and knowing himself a symbol to the people of their hated foes. Yet he had no cause to fear, in spite of the curses some of them hurled in his direction, for the presence of Lachoneus and his guard was a sufficient protection.

This time the orators were all warlike, stirring the people to enthusiasm at white heat. Yet, still, there was much said of repentance, of faith, of prayer, and of Divine assistance. So that it still seemed that only the costume and not the words distinguished Judge, priest, or soldier. Nor was it difficult to rouse the Nephites. For two long years they had been waiting and preparing for this announcement. And the greatest task Gidgiddoni and Lachoneus had faced had been that of keeping them content to wait. So now, it seemed to Jarom that the entire land was aflame with enthusiasm. He even fancied that the women themselves would have assumed arms had the men hesitated, so courageously did they urge on the ones they loved, to fight and conquer the Gadiantons.

The two days ended, he was conducted formally to the walls of the city, and sent upon his return trip to bear the response of the Nephites to the Gadianton challenge. And he fancied that merely because of his costume the soldiers who had often admitted him in the name of Gidgiddoni failed to recognize him when he came and went in the name of Giddianhi.

As soon as he was out of sight of the observant guards upon the walls, he went to the secret cache kept for him by Gidgiddoni, and filling a generous

bag with the food there provided, returned to the headquarters of the Robber Chief.

He carefully concealed that which he had brought, and kept it for himself. Then he reported to Giddianhi his reception at the hands of the Nephites and their enthusiasm to meet the Gadiantons in open battle.

There succeeded a wave of enthusiasm among the members of the Secret Order not entirely unlike that which he had witnessed in the lands of Zarahemla and of Bountiful. Yet here there was no mention of God, except when his name was used in foul oaths of bloodthirsty cruelty. Nor was there talk of repentance or faith or prayer. Rather it was of plunder, of slaves, and of subjecting the Nephites to the laws of the Gadianton order.

There was little enthusiasm among the women, because in the scantiness of food among them, the major portion of it was used for the sustenance of the fighting men, and save where some man had a love for his mate sufficient to prompt him to share with her, the women were half starved and consequently weary and lacking in fire.

Always Jarom had noticed what a vast difference there was between the women of the mountains and those of the valleys. Beautiful women there were here, but none whose beauty was that of happy and satisfied maturity. They faded at a much younger age than did their sisters below, and even among the younger and more beautiful of them there was a hard artificial something in their looks that had always repelled Jarom. Seeing them now, as they watched or assisted the men in their gathering and preparations for battle, they seemed almost fantastically deformed by the lives they led. For hunger, with a cruel brush, had painted doubly upon their faces each line of bitterness and lack of hope.



Contrasting them with the hosts of lovely women he had just seen in the plain of Zarahemla and Bountiful, Jarom reflected that here was the greatest sign of the evil in the Order of Gadianton. That its men should eat while the women hungered, that the weaker members should be forced to sacrifice for the stronger, this seemed to him an outward and visible sign of the evil in their lives. For only where the mothers and daughters of a race are well cared for and contented and at least as interested in great national movements as are its men, is there a healthy national existence, Jarom told himself.

Another thing he noted among the Gadiantons as contrasted with the Nephites was the scarcity of children. Down there it had seemed to him that children were everywhere, working, playing, being taught. Here the children numbered scarcely as many as the half-starved women. And this, too, he thought condemned their system. Where children are numerous and happy; where women, strong and beautiful, stand side by side with their men; there, Jarom said mentally, and there only, is a happy people, ruled by love and peace.

He had known that there were thousands of Robbers living in the mountains, but he had scarcely realized the extent of the domain ruled by Giddianhi until now. For days they were gathering under their leaders to pass before the door of the great council hall and be observed by their Chief Captain. Armed, heads shaven, dressed in skins, dyed in blood, and some with their faces painted hideously, they, saluted Giddianhi with the secret signs of their band and passed on to their rendezvous in the foot hills.

There Jarom followed them idly, open battle requiring no services of a spy. Some of them offered to remove his hair and share their arms with him, but he told them he was a spy and might be called by Giddianhi to enter the Nephite domains, in which case a

shaven head might mean a body without any head at all. So they left him unmolested.

At last their great host was all assembled and Giddianhi placed himself at the head of them and led them out onto the plains, where in the distance, the glitter of sunshine upon burnished weapons told that Gidgiddoni's host awaited them.

Jarom, because of his signal services as a spy was allowed the honor of accompanying the Chief until they should approach the enemy, when he was to retire to the rear and watch the battle. He had no intention of remaining idle, however, and he studied Giddianhi,—his form, his size, the color of his clothing, the size of his sheepskin, his manner of walk, as he had never before studied any man. Before the two armies met there was not a man among the Gadiantons who could so surely have identified their chief, nor one of them whom Jarom would have mistaken for him. He knew Giddianhi as a mother knows her child.

It was evening before the two mighty hosts could reach each other, and so they camped that night, waiting for the morning. And as soon as the sun rose, both hosts were again in motion, steadily approaching each other. Soon they came close enough so that they could easily distinguish the appearance of individuals in the opposing ranks.

The Nephites were well armed, and clothed in defensive armour, brightly polished.

Every vulnerable part of the body was well protected. And they presented a gleaming mass of warlike foes to the eyes of the Gadiantons.

But the Gadiantons themselves with their shaven heads, their bloody stain, and the appearance of fierce animals given them by their skins about the loins, were a hideous and terrible sight. No sooner did the Nephite armies perceive them, than with one impulse they dropped to their knees and bowed their heads. This to the Gadiantons meant but one thing—terror. Like one man

they raised a wild shout of triumph and dashed wildly ahead to finish easily these weak foes who fell to the earth in fear at the very sight of them.

But Jarom, well to one side, interpreted the action of the Nephites differently. To him their kneeling posture meant, not terror but trust. Not weakness but faith. He was not surprised, then, to see the prostrate forms rise up sturdily to meet their savage foes as they dashed ahead; nor to hear from them an answering shout of courage that rang on and on and on, as the surprised Gadiantons fell back under the shock of their flashing swords.

"No prisoners." Jarom heard the Nephites shouting, "We take no prisoners, today."

And now it seemed to him that all the forces of confusion and Hell had broken loose upon the plain. The shouts of challenge, the groans of the wounded, the curses of the Gadiantons, and the prayers of the Nephites blended into one vast human roar that swelled and sank in a sort of barbarous rhythm, but never ceased. The flash and fall of swords upon armour looked like millions of tiny torches playing above the terrible hand to hand conflict. Trampling of many feet stirred the grassy plain and pounded its living green into dust that rose in a fine cloud to settle again upon bloodstained armour and shining steel alike. And steadily, surely, relentlessly, the Gadiantons were driven back and back and back.

The sun rose to the Zenith and started upon her western journey. Still the roar and dust rose above the fierce and courageous contestants. And now Jarom, who had remained all this time a passive onlooker as Giddianhi had commanded, ended his inactivity. Before, he had merely followed as the Nephites drove the Gadiantons backward, but always he had kept his eyes upon one form among the Robbers. Giddianhi he had watched as that redoubtable warrior had battled through

the hours. And even from a distance he could see now that Giddianhi had grown weary, that it would not be long before a Nephite sword found his heart.

He had marked where Giddianhi had felled a Nephite, and making his way carefully over the bodies of the dead and dying, Jarom found this victim of the Robber Chief and borrowed from his inert body sword and armour. Unnoticed by those who could hinder him, he donned the armour and carried the sword bare in his hand. Then he studied the progressing battle until he once more located the retreating form of Giddianhi and with a shrill yell sprang toward it. Over the prostrate victims of the fight, among whom Gadiantons were far more numerous than Nephites, he flung himself into the raging battle and sought Giddianhi.

Many a Gadianton struck at him, but he only parried their thrusts and hastened on in pursuit of their leader. Nephites, seeing him so fresh and enthusiastic gained new courage and drove their foes still more rapidly before them. But it was not so easy to overtake Giddianhi as it had been to find him with the eye. For the Gadiantons, loyal even in defeat, and knowing that no battle was considered quite decisive unless the chief commander fell upon one side or the other, made a living barrier between him and those whom they fought. Though this barrier yielded and retreated and occasionally broke, still the form of Giddianhi was as a rallying standard to them and they always gathered again.

It seemed to the determined spy that he should never be able to reach his prey. Each time he avoided or struck down one who stood between them, another took his place. But he was persistent, and gradually a little knot of Nephites gathered about him, as instinctively as though they had known him for a leader. Seeing that his vigor and freshness were constituting him a sort of petty captain, Jarom took advantage of this to advance toward Gid-

dianhi more rapidly than the main body of Nephites were progressing.

He did not communicate his purpose to his new followers, but they soon realized that he had some definite person among the Gadiantons whom he sought, and thinking it must naturally be a man of importance, they drew the closer to him and relieved him of the necessity of felling the Gadiantons who came between. Thus they gradually formed into a moving V with Jarom at its point, and the two on each side of him joined in striking down any who challenged him while those further to the side and rear widened the gap.

So at last, driving determinedly ahead with only one object in view, Jarom at length broke his way through the guard about Giddianhi and his sword struck that of his hated Robber Captain. The shout of triumph with which he parried the thrusts of Giddianhi and rained blow after blow upon his head shield, told the Nephites that at last he had met the foe he sought, and they spread out, leaving him to battle alone with the Chief, while they each sought another opponent.

In spite of the difficulty he had found in reaching Giddianhi, Jarom was far fresher than his opponent. But for this, he would soon have found himself at a disadvantage, for though he had been trained to use the sword skillfully, he was neither so strong nor so skillful as was the Gadianton Chief. Only his comparative freshness balanced Giddianhi's superiority as a fighter. So the spy, whose gifts lay in his legs and his wits, found it no easy task to overcome the greatest fighter among the Gadiantons.

He was forced to take the defensive, but the fact that the Gadiantons were retreating made it necessary for Giddianhi to keep abreast of his friends lest he be surrounded by Nephites. Whenever it was necessary for him to step over a fallen soldier, or a rock or irregularity in the ground, Jarom, who could see where to step, gained a slight

advantage, and he soon learned to strike harder and faster at these times.

Giddianhi tried to anger him by taunts and jeers, but Jarom paid no attention, nor did he reply. He did not wish Giddianhi to know with whom he fought lest others of the Gadiantons also learn it. He could see that the approaching night would end the battle long before the victorious Nephites could exterminate them and he desired still to be considered by the Robbers as their friend. So he wasted no breath in retorting to Giddianhi's jibes, but devoted his every energy to finding some advantage that he might end the contest.

He noted finally that Giddianhi had a slight wound upon his arm and that one certain stroke seemed more difficult for the Robber to make because of the pain it caused the wound. This stroke necessitated his lifting his arm, and so Jarom, using his wits where strength failed, watched carefully the backward steps of Giddianhi and each time he had to step uncertainly, the spy aimed a blow at his head. Again and again he repeated this, and though Giddianhi always parried the stroke successfully, his arm grew perceptibly weaker, the lines of pain deepened about his grim mouth, and a perspiration that was not the result of exercise but rather of weakness broke out upon his face.

Pressing relentlessly this slight advantage he had gained, Jarom pursued the weakening Robber ever more determinedly. He forced Giddianhi to retreat more rapidly, and at last guided him, by sword strokes, to a small hole into which he must step backwards with one foot unseeing. As the Robber's foot went down into this depression, he staggered with the unexpectedness of it, and this time Jarom's swift sword crashed through his defense and struck his head plate with such force as to stun him. His sword dropped and Jarom hesitated not to strike off his head and lift it on high, proclaiming, "Giddianhi is dead!"

*(To be continued)*



## Present Time Patriots

*By Minnie Tarr Miller*

"Such a country! Such a country!" growled old Mr. Eagle as he settled his rheumatic bones more comfortably on a perch overlooking the big forests that swept down the mountain sides and across the valley.

"What is the trouble now?" asked Mr. Horny Owl sticking his head out of the round door of his house.

"There's no more patriotism in this land," complained Mr. Eagle shaking his head pessimistically. "In my day when I was a youngster we birds never let a Fourth go by without a celebration of some kind. But times have changed! The birds of this generation care for nothing but themselves. Not one of them gives a thought as to why we live here happy and unmolested in this great free country of ours. Why, half of them don't know that there are laws to protect us as well as human beings."

Mr. Owl, being a wise bird, didn't say anything more but he did a lot of thinking. As soon as Mr. Eagle had flown back to his house among the crags Mr. Owl rubbed his eyes open and called the rest of the birds to a consultation. When they had all collected in the big pinegrove which overlooked the valley Mr. Owl told them what Mr. Eagle had said.

"Let's surprise him by having a Fourth of July Celebration with speeches and songs and a big feast at the end. One of us will go up on the morning of the Fourth and escort him down to this grove where we will

hold the celebrations," concluded Mr. Owl gazing wisely about.

"Agreed!" shouted all the birds in a chorus. So that is how it came that on this glorious Fourth all the birds both great and small for miles about collected in the big pinegrove overlooking the valley.

As soon as Mr. Eagle had been escorted down from his home in the crags they started the celebration by all of them singing hymns of praise. A stray parrot which had run away from his mistress and now lived with the forest birds, then repeated the Declaration of Independence in clear, loud tones.

Next a quartet of mocking birds sang "My Country 'Tis of Thee." Then all the bluebirds and redbirds and little white owls formed themselves into a group representing the flag. The red birds and the little white owls made the stripes and the bluebirds made the stars, and all the mocking birds sang "The Red, White and Blue." Then all of the birds joined together in another hymn of praise and thankfulness.

Next came the big feast. The hummingbirds had filled large lily cups with fresh honey for the occasion. There were wild rose leaf sandwiches with minced grass and nuts spread between them, and acorn cups full of fine flavored seeds of many sorts. With toasted bugs and raw worms to finish off with they all had a feast fit for any bird living. Not even a Kingbird



would have turned up his beak at such a feast!

When the celebration was over and the birds were collecting their wraps to go home Mr. Eagle spoke to them:

"Kind friends," he said, "I wish to take back my words of a few days ago for I find that the birds of this generation are quite as patriotic as they were in my day. I have enjoyed myself immensely and I wish to thank you all for the pleasure you have given me."

"Let's give three cheers for the good old Eagle," shouted the Owl, and the woods re-echoed with the voices of the birds as they escorted the Eagle back to his home!

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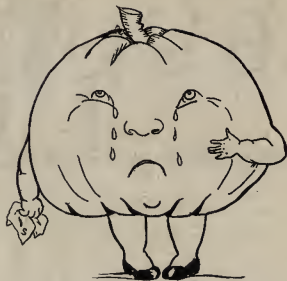
"A good man out of the good treasure of his heart bringeth not forth that which is evil; for of the abundance of his heart his mouth speaketh."

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### A Garden Romance

*By Estelle Webb Thomas*

Potato, that sly, flirty fellow,  
Betrothed to Miss Squash, round and yellow,  
One evening was seen  
With Miss Lima Bean,  
Making eyes in the moonlight so mellow.



Miss Squash, her fair bosom a-heaving,  
All jaundiced with sighing and grieving,

Appealed to Miss Onion,  
That eye-smarting young one—  
And now he is through with deceiving!



### Loveliness

*By Dorothy Jacobs Buchanan*

Little head against my knee,  
How I love to feel you there;  
Little hand caressing me,  
What a joy beyond compare!

Never in all earth or sky,  
Never in vast time or space,  
Will I see a lovelier thing  
Than your smiling baby face!



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

### God's Country

With mountains, with lakes, and with  
valleys,

With rivers, and golden sands,  
With trees, with flowers, and sunshine,  
With *Nature* on every hand.

God built the land and the ocean,  
That mankind may prosper and  
dwell.

And why did *He* bother to put us here?  
Because *He* loves us so well.

So this is truly God's Country,  
This land which gave us birth,  
So let us be better in every way,  
And show *Him* just what we are  
worth.

Aaron Stoddard,  
Age 15. Gridley, California.

### Spring

Spring is here for the birds are fly-  
ing back from the southland. The  
tulips, daffodils, buttercups and blue-  
bells are waking up from their long  
winter's sleep. The buds are peeping  
out on the trees and shrubs to greet the  
warm sunshine and soft rains. The  
lawns and grasses are getting green

under the clear blue sky. The men are  
plowing and getting the soil ready for  
planting the crops and gardens. The  
women are busy house cleaning and  
bon fires are made with the dry weeds  
and rubbish.

The out of doors calls to the school  
children to come and play. Oh! The  
pleasures of the Glad Springtime.

Barbara Jean Marriott,  
Age 6. Marriott, Utah.

### My Shoe Buckle

One time I lost my shoe buckle in  
the yard. I went in to daddy and told  
him and he said for me to go and pray  
to Heavenly Father and ask him to help  
me find my shoe buckle so I did.

Then I went to hunt for it, but I  
didn't find it. I went to Sunday School.  
When I came home that day I went to  
hunt for my buckle. This time I found  
it.

Don't you think that Heavenly Fa-  
ther heard my prayer?

I think if all of us would pray with  
faith He would hear our prayer.

Taye Ensign,  
Age 9. 230 Woodworth Ave.,  
Clovis, California.



By E. A. Goodman,  
2, 16 Court, Dudley Post,  
Age 14. Tipton, Staffordshire, England.

### The Cubs and the Boys

It was a lovely morning in Spring. Mother bear was taking her cubs for a walk. She kept sniffing the air and calling her babies back to her.

She gave a little grunt and ran toward the cave. She just arrived at the cave. There was a cracking of a gun. She felt a pain and then fell to the ground limp. The boys shot again to make sure she was dead.

They saw the cubs go into the cave. Bob started in. Rob called to him telling him to wait. They went in together. After going in quite a way the cave became dark so they returned for a flashlight.

During the time the boys went after their flashlights, they were gone a long time. While they were gone, the bears crept out of the cave and scampered off.

When the boys returned they went in to investigate the cave but they met with no results.

Soon they saw another cave. They went in to investigate. They found the

cubs. Rob took a rope from his belt. Bob tied one cub while Rob tied the other.

They started for home with the cubs. They watched the cubs kick and squirm to get free but they did not succeed.

When the boys got home they got some lumber and built a cage. They got the cubs and put them into it. That night they gnawed at the bars. They tried and tried to gnaw the bars in two. Finally they managed to get free.

The next morning when the boys came out to feed them they could not find the cubs anywhere but Rob found the place where they got out and they fixed it. They tracked them and recaptured them. That night they broke the cage all to pieces. Then ran away as fast as they could.

The boys never could find them again. The cubs had tricked the boys.

Velma Stapley,  
Snowflake, Ariz.

Age 11.



Name of Contributor Lost. Who did it?

## The Twelve Months

January's cold,  
 February's fair,  
 March is oh, so windy,  
 April brings the heavy showers,  
 May is bright and gay,  
 June's for swims and fishing time,  
 July is always liberty,  
 August is oh, so hot.  
 September's coming cool again,  
 October is for spooks and pranks,  
 November brings Thanksgiving,  
 December brings old Santa Claus, with  
 all his toys for good girls and boys.

Paul Steele,  
 Box 92,  
 Goshen, Utah.

Age 8.



By an unknown Contributor. Who did it?

## For a Prize

"How soon will they come up?" asked Tom of a boy who was carefully planting seeds in rows in the freshly dug earth.

"Oh, three or four weeks—Maybe sooner, maybe later," answered the one just spoken to.

"You know, Bob," went on Tom, "don't you think it would be fun to enter the flower contest this year? Just think, what if you or I won the prize! Let's try, shall we?"

"That would be fun, all right, let's— And so it was decided that Tom Saunders and Bob Wright would enter the flower contest which was held each year at Sansville. For weeks both boys worked enthusiastically in their gardens weeding, watering and spraying but each was finding it much harder than he had expected. Tom, especially, found it difficult to stop playing ball so as to hurry home and get the flowers watered before dark and it did seem unnecessary to pull weeds so often. Somehow the prize did not seem worth all the work that one had to do to win it, and what if one didn't win after all? Such were Tom's thoughts and as the days went by his garden was neglected more and more. Finally the thought of winning or even entering was forgotten.

Bob, however, was still faithfully working, though it was no easier for him to dig weeds or to do watering than it had been for Tom, but somehow he kept at it, hoping and praying that he would have will power enough to keep on and succeed.

The day of the contest arrived and never was there a happier boy than Bob when he presented the best of his flowers to the judge and later won the prize, for perhaps there is no greater happiness than to have done a thing well and know that you have earned all credit received.

Margaret Dudley,  
 131 F Street,  
 Salt Lake City, Utah.

Age 15.





JOSEPH MELTON

908 E. 19th Street,  
Hopkinsville, Ky.

Age 10.

### An Example for Older People

President Miles L. Jones, of the East Central States Mission, sends us the following letter written by Joseph Melton, aged 10, of Hopkinsville, Kentucky. While the letter was not intended for *The Budget Box*, it is an example of a place here. It is an example of a boy's practical application of the law of tithing.

Dec. 30, 1931.

Dear Pres. Jones,

I am sending you \$5.50 for tithing for the year 1931. Please send me a receipt. This is one-tenth of the money I have made by selling magazines this year. I sell *Collier's*, *Woman's Home Companion* and *The American*. I am ten years old and I am sending you a picture of myself. Wishing you a Happy New Year I am.

Your Friend,

Joseph Melton.

### My Kid Brother

I have a kid brother and there's no use talking,

His table manners are simply shocking. Whenever we have guests for dinner, That's when he's worst, the little sinner. He inhales his soup, eats peas with his knife,

And he won't behave, though we threaten his life,

He gulps down his pie, and asks for more;

If he doesn't get it there's a terrible roar;

He drinks like a man with an awful thirst

"If you eat much more," Pa says, "you'll burst;

But the kid yells back, "that's what you say,

"Well, pass that pie and get out of the way."

He's some kid brother I'll say.

Margaret Bennion,

2384 So. 7th East,

Salt Lake City, Utah.














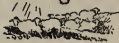
Age 12.

By Jossie Whittier,  
Peterson, Utah.




Age 13.

# The Little Noah's Ark











**D**ICK and Dilly both ran to the . As it swung back, a man shouted, "Hello, Dick-boy!" and grabbed him and hugged him like a ; and a woman cried, "Oh, Dilly!" and grabbed her and kissed her. And  shouted, "Papa!" and  cried, "Mama!" And then Grandpa B. and Grandma B. came hurrying down the  and there was much shaking of  and more hugs and kisses. "Oh," cried Dilly, "we had almost started for the Christmas- !" "Then we're just in time," laughed Papa. And Mama said, "Yes, we'll go right along with you." "Did you leave word for , that the children were here?" inquired Grandpa B. soberly. Papa smiled and said, "Why, of course I left a , in the nursery !" "Papa's joking now," said Dick. And then they all went off to the Christmas-  at the . And, oh, it was beautiful --- they heard the angels' song, and saw the great light shine on the  that watched their  by night, and they











saw the Babe in the  and they saw the  bringing gifts! That was the first Christmas. And then there was a far faint jingle of , that grew louder,



and louder, until the children shouted to see the  dash in, and stop, with Santa and his loaded sleigh right before them! And jolly  rolled out, and said he had brought some belated .

And somehow he must have got Papa's , for he had a  about wild  for Dick, and a  about  for Dilly. And there were more gifts on

the -lit tree. Dick and Dilly liked best a nest of , because in the tenth and littlest one, in the middle of all the others, they found the buck  which belonged in the little Noah's , and

which Grandma B. had lost. At last they went home, and dreamed about it all until morning---and then they found still more gifts in their ! At breakfast, as he was eating oatmeal and , Dick suddenly looked up and said, "Now, Papa, please tell us about the  and the  you hid in Grandpa A.'s attic when you were a boy!"



# THE FUNNYBONE



## Try Resin

With haircloth furniture coming back man's greatest need is non-skid pants.—Buffalo News.

## Overdoing It

Old Gentleman—I see that in London a man is run over every half hour.  
Old Lady—Poor fellow!

## They Alternate

Jonesy: "Tell me, old man, who wears the trousers at your house?"  
Smitty (depression victim): "Well, I'm wearing them today."

## Too Exacting

"What shall I do?" wailed the sweet young thing; "I'm engaged to a man who just cannot bear children."  
"Well," remarked the kindly old lady, "you mustn't expect too much of a husband."

## No Charity Here

Sam—"Boy, you know dese corns on ma' feet is killin' me."  
Mose—"Why don't you do sompin' for 'em?"  
Sam—"Dey don' do nuthin' fo' me, do they? Let 'em suffer."—M. S., St. Louis, Mo.

## Speedy Recovery

An old black man who had spent many years in a wheel chair wanted to go on one last coon hunt before he died. So he and his grandchildren, accompanied by several dogs, started out.  
Hardly had they penetrated the swamp when they met a bear. All turned tail and ran, leaving poor Grandpap to his fate.  
As they came panting into the yard they called: "Oh, mammy, mammy, grandpap done got et up by a b'ar."  
"Foolishment what yo' speaks, chillen. Yo' grandpap done come in five minutes ago wid de dogs!"

## Get Your Engine Working

"You'll get more mileage in life," says Philosopher Hank Crankshaft, "if you never shift your mouth into high gear until you're sure your brain is turning over."

## Old Faithful

She—"I wonder if you'll love me when my hair has turned to gray."  
He—"Why not? I've loved you every time you've changed color so far."—Capper's Weekly.

## Saved

The boat was sinking. The skipper rushed up to a crowd of scared passengers. "Who among you can pray?" he asked them.  
"I can," answered a minister.  
"Then pray, mister," ordered the skipper. "The rest of you put on life preservers. We're one short."

## A Refugee

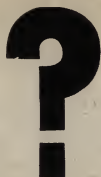
Judge—I cannot conceive of a meaner, more cowardly act than yours of deserting your wife. Do you realize that you are a deserter?  
Rastus—Well, if you all done knowed dat lady as Ah does, boss, yu' all sho wouldn't call me no deserter. Ah is a refugee—dat's what Ah is.

## A Long Wait

The pompous stranger stalked into the office and demanded to see the manager.  
"I'm sorry, but he's not here," replied the clerk. "Is there anything I can do?"  
"No," snapped the visitor. "I never deal with underlings. I'll wait until the manager returns."  
"Very well, take a seat," said the clerk.  
About an hour later the man became impatient. "How much longer do you think the manager will be?" he demanded.  
"Nearly a fortnight," was the reply.  
"He went away for his vacation this week."



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and more Com-  
fortable About  
the Neck than  
Others ? ? ?



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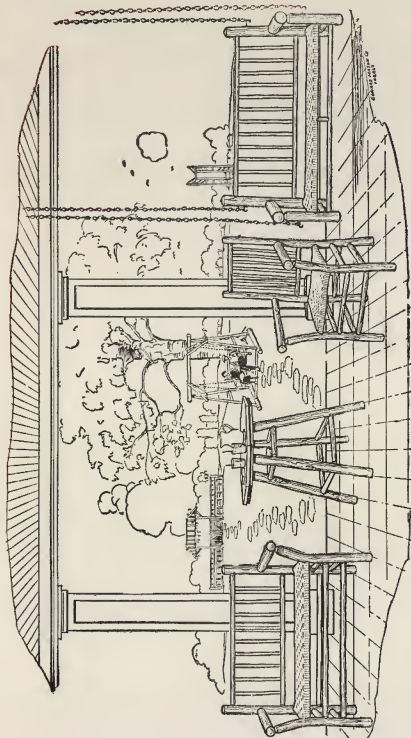
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